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"LIBERTY, HOLINESS, LOVE."

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☞ All communications, as well as letters of business, should be addressed to THE PUBLISHER.

[We publish below the substance of a discourse on Religious Instruction. It is our wish to attach special importance to the subject of which the sermon treats. If the views on which it is founded are not utterly false, they are too momentous to be dismissed without attention. The editors of this paper being all preachers in the regular exercise of their profession, our readers will easily understand what reasons have governed us in starting with the strict determination not to draw any portion of our editorial matter from sermons that have been, or are to be preached. The partial exception in this instance embarrasses us. It takes place however, not on a labor-saving principle, but simply because no more appropriate form suggests itself in which to present what we wish to say. It is not supposed that the particular plan set forth in this discourse, would be adapted to the wants of all societies. Very likely it may be so defective as to be altogether unfit in any case to be carried into practice. We publish it however because a defective scheme may suggest a better one; and because the statement of a definite plan is the best way of opening the discussion of the general subject.]

RELIGIOUS INSTRUCTION.

Deuteronomy 4 : 9. Take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life : but teach them thy sons and thy sons' sons.

I would make this text the foundation of some remarks introductory to a plan for giving to those in the earlier part of life a somewhat more systematic course of religious instruction than is customary among us. Something of the kind is demanded by the general state of the times, and if by nothing else, by the increased thoroughness of education in other departments. It comes naturally within the ministrations of a church and is needful to its highest usefulness. It might seem as if such a plan required no formal announcement. But I present it in this way, that I may draw the attention of my hearers to the subject. The plan as it lies in my mind would demand of those who [illegible] it, more or less of study and of time, and therefore not to be adopted without consideration. In addition to this, any plan of this kind must fail, unless it have the hearty co-operation of the young, and the approving sympathy and judgment of those who are older. With [illegible] I commend myself to your [illegible] I devote this morning to an act[illegible] and of the methods [illegible] previous topics on [illegible] that we should have not [illegible] settled opinions; [illegible] materially affect the [illegible] enter upon any course [illegible] the worth of such in[illegible] to it, substantially like [illegible] It is not well to give [illegible] on religious subjects; [illegible] prejudices them, an[illegible] prevents their think[illegible] grow up uncom[illegible] mature years [illegible] for themselves. [illegible] will really uncommitted and open minds, perhaps the objection might have weight, but it is impossible. The question is not [illegible] a child shall be taught, but who shall [illegible] hers. If you neglect all oversight [illegible] the child does not therefore cease [illegible] very early period, the great questions of religion are felt to be of the most serious and engrossing importance. Little may be said of them, but deep a hold in their hours of solitude and silence do they take of the hearts of the young. How many can look back and still remember [illegible] different periods, from the age of twelve to twenty, these questions of religion were matters of most anxious and profound thought and [illegible] so much so, indeed, as to make those years the very turning point of their destiny. The youthful eye rested not on these walls of the material universe, but looked above and beyond, and speculated of God, and eternity and the mysteries of the human soul. Providence does not leave this to accident, but by the constitution of the mind, provides that every one at the outset of life, shall be impelled to take interest in those questions on which its destiny is to depend. It is thus the very time for instruction. If it receive no guidance from you, it will catch its religious notions from religious debates and discussions, from the casual talk of the streets, from its companions, from the books it reads, from associates, perhaps from irreligious scorners, or zealous sectarists who, without any of your affection, will be glad to warp its mind to their ways of thinking.

If this result do not follow, your neglect is anything but a protection to the freedom of the mind. The mind is made free not by ignorance but by knowledge and the love of truth. The more information the man has, the larger is the circle in which his mind moves, and the more free he is to form opinions for himself. There is no slavery and there are no prejudices like those of ignorance. In nothing else, certainly, do we esteem a youth of ignorance to be a good preparation for intellectual freedom and judicious thinking in manhood.

But suppose the young person receives and forms no religious notions, good or bad. The mind, vacated by religious thoughts, will by no means remain empty, but will be filled, pre-occupied, and biassed by other interests. The balance of subjects will be lost. The habit of treating religious subjects with indifference will be formed, and will probably not be broken. If you have thus preserved to one an open field in which to form opinions, you have done it at the disastrous cost of crippling his freedom of action, and of paralysing his disposition to think of such subjects at all. There are few religious errors, likely to be taught to a child, nearly so pernicious as the being taught nothing. What child was ever grateful, that they who are interested in its welfare neglected all means of aiding it in its religious questions and doubts? What one is not thankful for all the conscientious religious instruction he received, although he has seen fit since, to cast aside as erroneous every special opinion he was taught. Who has not found, in such early instructions, the best materials out of which to build up opinions of his own?

Nor is there any incapacity to receive such instruction at an early period. The sublimest moral truths are also the simplest. The higher truths of science require, to understand them, much previous knowledge and discipline of mind. The best preparation for understanding the sublimest religious truths, is the innocent and pure heart, the unperverted conscience, warm and trusting affections. The child may not use your language, but you can teach it nothing worth learning of God, which it cannot understand as well you. Such doctrines as those of repentance and of the forgiveness of sins are as intelligible to your child, as to yourself. Its conceptions of the immortal life may be as spiritual and elevated as your own. Nay, the child has often a quicker vision for these eternal verities than they whose eyes are dimmed, and hearts hardened by their worldly lives.

Above all, this early religious instruction is peculiarly incumbent on those who receive the general views which most of us hold. Those who regard the child as totally depraved, and who have no hope of its salvation save from an unconditional election and a miraculous conversion, might, (though none, as a matter of fact, have been more faithful to this duty than they) consistently with their views, neglect the early religious instruction of the young. But all our views involve the necessity of education, and imply that the main thing is not the conversion of the old, but the rearing of the young as Christians from their earliest years, so that, if possible, they shall not need this conversion.

But without dwelling longer on these considerations, we come back to the main point. From some one or other the child's mind will be filled with religious ideas, and the only practical question is whether we shall leave it to accident, exposed to every kind of superstition and perversion of truth, or whether pains shall be taken to secure as good instruction as may be within our reach.

2. The second topic relates to the nature of this instruction.

In this connection I make a very important distinction between *Education* and *Instruction*.—The plan in view relates to the latter primarily, and to the former only as a means and an aid.

By religious Education I understand, in general terms, the development and training up of the moral and religious sentiments. In this sense it is the result of many causes combined, of which religious instruction, however important, is only one. The moral and religious sentiments [illegible] invigorated, by the influences of home, by the church, by prayer and by obedience to God's will, by books and by solitude, by the various trials which Providence appoints, by the internal activity of the mind itself. The great place for religious education is the home, and the great teachers are parents, books, the general moral atmosphere of the home, and the great system of Providence, which surrounds all with influences that tend to awaken the religious sentiment. And there are few parents, who do not give much thought and effort to this subject. Many parents endeavor to surround their children with good religious influences, who are any thing but [illegible] Their affections are more faithful than their consciences, and by a blessed inconsistency they will endeavor to save a child from the very neglects and sins, of which they are, themselves, daily guilty. But in any attempts at religious education, it is soon seen, that the religious sentiment stands related to great realities in the spiritual world, has objects external to itself, and like the affections, is speedily colored, directed, purified or corrupted, raised or lowered, according to the estimate which the mind forms of those objects. The mind of the child refuses to remain in a vague sentiment, but questions the reality of those truths of which its nature compels it to think, and craves definite convictions, and longs for something on which to [illegible]

Here comes the place for religious instruction. Its great purpose is not to awaken the religious sentiment, but to give just ideas of the great [illegible] religion to the mind. It is not itself religious education, but a help to it; not the vine, with its rich and bursting clusters, but the supporting branch which prevents their trailing on the ground, and lifts them up into the sun and air. The best part of this instruction must and always will be given in the home. All that is done abroad can, at the best, be only a help to domestic nurture; but here, custom and experience both seem to show that the church may furnish useful assistance. But what the church does must be limited. What then shall it attempt to do?

In general; the child should receive instruction respecting the nature, the truths, and requirements of our religion; and the principal method of doing this, is to bring those who are taught, into acquaintance with the Bible, and with whatever is necessary to the understanding of it. What is chiefly wanted is not the study of works on Natural Religion, or Christian Evidences. A great part of the sceptical difficulties which perplex many minds arise, not from the want of such study, but from an ignorance of what Christianity actually is. The old custom of reading the Bible has very much decayed.—Not a few grow up without having once read throughout that book which contains the records of their nominal faith; and by this ignorance are made equally accessible to doubts, and incapable of solving them. For this negative reason and for the positive one that the Bible contains our rules of faith and practice as intelligent and responsible beings, it should be made the subject of study. And in this I include the Old as well as the New Testament. The importance of the Gospels no one questions. Of course it is in them that we are to find Christianity and they must form the basis of religious instruction. But I would by no means confine myself to them.—Any proper plan of study must include the whole Bible.

I cannot but think that there is a very common mis-apprehension respecting the value and use of the Old Testament. I am inclined to believe that not even the New Testament is better suited to convey to the child's mind the grandest truths of religion than the Old. The difficulties which we find or fancy—half of them the growth of our worldliness, our shallowness, our imperfect experiences, our pretentious and self-confident ignorance,—even if real, the child does not feel. It over-rides them, and triumphs over them like a bark careering over the waves. It was written for the childhood of society, and childhood still seems to have the key to understand its picturesque, emotional, unintrospective style aright. We cavil about the geology and astronomy of Genesis. The child reads only (what indeed those chapters were written to teach) that the heavens and the earth, this fair green earth, these rounded and shining heavens, and the all-hallowing, and all-pervading light and life, are the work of Almighty God. It neither knows or cares anything about the last geological theory. It is not delving in the earth's crust, but its Imagination is kindled, its wings soar upward into the opening morning of time, and it beholds the spirit of God moving over the darkness and the infinite waste, and silently, and omnipotently, evoking from Chaos the fair and ordered universe; God, over all! by His silent will, upholding and sustaining all! the ever-benignant and adorable Creator! This, the sublimest and holiest truth of religion the child finds in these chapters, and the very picturesqueness of the language, the self-abandonment of the style, which is the origin of so much of our embarassment, is what attracts the child and makes the truth intelligible—is the very thing which makes it so much more appropriate to a child's mind than the formal statements of a Catechism, or the logical conclusions of a treatise on Natural Theology.

The child reads of the garden of Eden; how sin brought suffering and all our woe into the world; of the guilt of Cain, and how his guilt, once acted, wrought out a retribution of its own; of the Deluge; of the patriarchs; of the Israelites; and whatever else there may be, however black or bright the lives of men, over the guilty earth, rides full-orbed, lighting up the darkness below, one great Truth,—the truth that God loves righteousness, abhors iniquity, and governs the world by righteous laws. The child reads the life of David. His crimes, if they are remembered, are a warning beacon. But probably it remembers chiefly, only what is beautiful and inspiring,—the friendship of David and Jonathan; how, when hunted for his death, the heroic minstrel shepherd again and again spared the life of Saul; how his tender and magnanimous spirit pined for the water of his own, sweet, native spring in Bethlehem, and how, when three of his bravest men broke through the beleaguering host, and brought water from the well, he acted a part, and poured it out, an offering to the Lord. The child may remember his guilt, but he remembers also the remorse, and his penitence, and how guilt brought its eternal companion, woe. But here, and throughout the Old Testament, he is made familiar with the present Providence of God—no limited or partial Being, but over all his works—looking with abhorrence on cruelty and injustice, and with his favor, on righteousness, and truth, and mercy. From end to end, the Old Testament is bathed in this atmosphere of a Divine Providence. This one great truth of God, is the key-note of psalm and of prophecy, the golden thread running through the fragments of history and song, and makes the worst deeds of men throw forward into clearer light, the righteousness of Heaven. And the great truth which the Old Testament sets forth is precisely that truth, which every considerate person would desire to have stamped earliest, and stamped deepest in the child's heart.

In early childhood, the Sunday School furnishes, in its place, a good opportunity for the instruction proposed; not, that it supplies or takes the place of instruction at home, but it may be made profitably to aid it. The Sunday School has various other uses, but I should be disposed to have the direct instruction given to those under twelve years of age, confined to the committing to memory with great thoroughness, carefully selected passages of the Bible, and some few hymns embodying their spirit; and on these, I would have the instructions of the teacher founded. And, for this reason. Such passages sink into the child's mind and heart. Those forms which contain the greatest religious truths fix the truths there ineffaceably. They become surrounded with all sacred associations and memories, so that a child thus taught is likely never to be able to remember the time when it did not attach to these great truths the sanctity both of reverence and affection. I would thus deposit the truth in the child's mind like a precious seed in its envelope leaving it there to wait for the fitting time and occasion to germinate, certain that the time, sooner or later, will come. It is of no consequence that the child should understand all it learns. It would be a sad day for the child if it were precluded from learning every thing not within its full comprehension. Only let the truths be there, and the trials and experiences of life will call them out, and bring to light their worth; as the progress of the seasons calls out the hidden germs, each in its turn, on which the harvest depends. There alone is no harvest, where the seed has not been planted till the harvest time has come; and that moral seed bears little fruit, which his not rooted itself in the soul long before the special occasion on which you need its support, arrives.

I would not have these passages thus committed to memory very numerous; but they should be such as contain, sometimes in a single verse, the essential truths of religion. They should be such psalms as, "The Lord is my shepherd;" such parables as the Good Samaritan, the Prodigal Son, the Talents, the unforgiving Debtor; such passages from the Epistles as Paul's description of Charity, and his argument for immortality; such teachings of Christ as the Sermon on the Mount; his declarations respecting the everlasting life, his last conversations with his disciples, and those few last words of his through which, as the blazing sun through the rent storm-clouds, bursts forth over the whole world the full glory of his character. And these passages, more or less, as might be convenient, I would have thoroughly learned, repeated again and again in accordance with the taste of childhood, till they were wrought into the very circulations of the mind and made a part of its life; and on these should be founded the instructions of the teacher.

During the years immediately following, it might be well to pursue a course which would make the child acquainted with the Bible *historically*. Let it read in order, under the guidance of the teacher, as the basis of further instructions, those selected portions which will make it most familiar with the most important parts of the Old and New Testament.

At length the time arrives when the most important religious questions begin to struggle blindly in the heart, and when the mind demands definite convictions. At this time a different course is needed. I would ask whether it is not desirable when this period arrives, (perhaps in general, there is no more suitable time than at the conclusion of the school education) for the young men and women of a society to go through a course of religious instruction, regularly and systematically, as they pursue any other study, and whether it is not a subject of so much importance that it should be one of the chief objects kept in view in the ministrations of a church.—One difficulty would be the extent to which the young are engrossed and confined already. The plan proposed would require time, and cooperation on the part of the young. A minister might easily deliver lectures on important subjects, but unless these were attended by corresponding reading and study, they would be of little use.—We do not hesitate to set apart a distinct portion of time in which the young may learn a foreign language, or some personal accomplishment; we set aside stated hours to be devoted to music, to drawing, or whatever other study we deem advisable. It may be assumed that no study can be so important, as that which relates to the right plan, the relations, the duties and the destiny of life; and these are included in the idea of religion.—I therefore, do not hesitate to propose a plan, (whether judicious or not, others must judge, it is the best I can frame, and which I desire to commend to your judgments,) I say, I do not hesitate to propose a plan which will require that in a young person's life, a certain portion of time shall be especially set aside for a study of the principles of that religion, which, if he have any, is to be his. I do it on the idea, that what is supremely valuable to us, is worthy of having bestowed upon its attainment both time and labor, that it should not be crowded aside by every thing else, and left to a chance hour, if that should ever come, but be made a specific department of education, without which no young person shall consider his education completed.

I propose then, after the age of seventeen or eighteen—it would hardly be suited to those much younger—that they to whom the plan commends itself should go though a course of instruction, [illegible] In the first part the principal object would be a fuller understanding of the sacred records. I should endeavor to select certain great points, an understanding of which would necessarily imply, at least most valuable information, respecting the Scriptures. I propose that we shall meet, once a week, when, the subject of the next lesson will be given out, and such passages of the Bible as relate to it be referred to, with the expectation that the members of the class will make themselves acquainted with them. On the next meeting, this would be followed by a more particular discussion of the subject. The subjects will be such as the following. The Sermon on the Mount; the method and characteristics of Christ's teaching; the Miracles; the Death and Resurrection of Christ; the day of Pentecost, at which time the apostles commenced to teach what their Master had left in their charge; the first martyrdom, and the external obstacles to the progress of Christianity; the first Christian controversy, and the internal difficulties with which Christianity had to contend; the Epistles; the Apocalypse; the Mosaic Law; the connection between the Old and New Testaments.

In the second part, were the plan pursued, would be given a somewhat systematic view of the great principles of Christianity. The minds of most men demand a certain degree of definiteness in their religious convictions. Religion may be essentially a sentiment, yet the sentiment presupposes an intellectual faith. What is christianity? Wherein does it differ from heathenism, or from what we may learn from the light of nature? What is it that makes it what it is?—What are its fundamental principles? To state these—not the shades of opinion which separate one sect from another,—but to state the great principles of our religion, which give it its character and power, would be the purpose of this portion of the course.

The object of the third part would be to trace the development of this religion as it unfolded itself into the literature and the philosophy, the art, the legislation, the social customs, the morals, the private manners of succeeding times—to trace this new element as it unfolded itself into the history of the ages that succeeded Christ—to see the extent, the limit and the nature of its influence on man and society. This is not offered as a plan embracing all that it might be profitable to know, but as embracing subjects with which, at the least, a well informed person ought to possess some acquaintance.

This instruction I would found on the Bible. It contains the records of our faith. Were there no experience on the subject, we must say that the best religious instruction is that which makes us acquainted with what these records really contain. But experience teaches that the Bible has been the most powerful influence in the world. In every land where it has been heartily received and studied, it has raised the character of the people and blessed them in every relation. The study may sometimes suggest difficulties, but the difficulties provoke a further study which finds their solution. There are things hard to be understood, whole books which stand there as a mystery, but some how or other, united together, they have done what nothing else has done, they have transmitted from age to age and bound on the consciences of men the holiest truth; like another ark, whose timbers when separate seem rude and unshapen, but when united, hold the very treasures of humanity and float down safely over the floods, the life of the world. The sun has not been more the centre of light than the

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ted more and more highly, just as the higher sentiments have been awakened, and the true nature and end of life been more clearly seen. For ages, grateful men have chanted its psalms of thanksgiving. Penitent men have sought hope in its promises. Conscientious men have gained strength from its truths; and dying men have taken refuge in its declarations of an immortal life. What the best men have found it to be to them, we may hope that it will be to us, and to our children, the best help in weakness, the best guide in doubt, the best encouragement in fear, the best source of consolation in sorrow, and of hope in death. E. P.

AUTUMNAL CONVENTIONS.

In your paper of last Saturday, the late Convention in Portland is designated the "Ninth Antumnal Convention." I have before me the original minutes of the first of these meetings, which was held at Worcester in October 1842. The Convention of the present year was consequently the *eight*. As these meetings are yearly increasing in interest and in the importance of their influence on our denomination, may be not unacceptable to your readers to see the following notices of the whole series.

1842. *Worcester, Oct. 18th.* President, Rev. Dr. Parkman, Secretary, Rev. C. Palfrey. Preachers, Rev. Dr. Gannett, Rev. A. P. Peabody.

1843. *Providence, R. I. Oct. 2d.* President Rev. Dr. Parkman, Secretary, Rev. J. W. Thompson. Preachers, Rev. Dr. Dewey, Rev G. Putnam.

1844. *Albany, N. Y. Oct. 16th.* This convention was held in connection with the dedication of the church and the installation of Rev. H. F. Harrington. President, Rev. Charles Briggs, Secretary, Rev. Charles H. Brigham, Preachers, Rev H. W. Bellows, Rev. Dr. Dewey.

1845. *New York, Oct. 21st.* President, Rev. Dr. Parkman, Secretaries, Rev. C. Robbins and C. T. Brooks, Preachers, Rev. Dr. Gannett and Rev. H. W. Bellows. At this convention the "Church of the Divine Unity" was dedicated.

1846. *Philadelphia, Oct. 20th.* President, Rev. Dr. Parkman, Secretaries, Rev. A. R. Pope and Thomas Hill. Preachers, Rev. E. B. Hall and Rev. F. H. Hedge.

1847. *Salem, Oct. 19th.* President, Hon. S. Hoar, Secretaries, Rev. A. A. Livermore and Francis Alger, Esq. Preachers, Rev. F. A. Farley and Rev. G. W. Briggs.

1848. *New Bedford, Oct. 17th.* President, Hon. J. Grinnell, Secretaries, Rev. C. H. Brigham and Rev. J. T. G. Nichols. Preachers, Rev. W. H. Furness and Rev. C. Robbins.

1849. *Portland, Oct. 9th.* President, Rev. Dr. Nichols, Secretaries, Rev. C. Palfrey and Rev. E. E. Hale. Preachers, Rev. A. Hill, Rev. [illegible]

The mistake to which I alluded arose from reckoning among the semiannual Conventions a large meeting which was held at Brooklyn, N. Y. in April 1844, at the dedication of the Unitarian church in that city and the installation of the Rev. Mr. Farley. C. F.

Belfast, Me.

THE ESTABLISHMENT.

Not at all with a disposition to exult over the difficulties, or to sneer at the errors of Christians who differ from ourselves, but as independent statements, of what we sincerely belive to be the bad tendencies of a system equally unscriptural, artificial and out of harmony with the spirit of the age we present the following passages.

"But what is the actual state of the Establishment? Myriads of its members have nothing of Christianity but the name, received in infancy by baptism, and retained without one spontaneous act of their own; and millions do nothing whatever to promote the cause of Christ. Its 13,000 churches are generally without evangelistic activity, without brotherly fellowship, without discipline, without spirituality, without faith. Like Laodicea, they are lukewarm; like Sardis, they have a name to live and are dead. (Rev. iii.)—Of its 16,000 ministers, about 1568 do nothing; (Horsman, p. 20,) about 6681 limit their thoughts and labors to small parishes, which contain from 150 to 300 souls; while others in cities and towns profess to take charge of 8000 or 9000 souls.—(Horsman, pp. 20, 21.) And of the 12,923 working pastors of churches, I fear, from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the Gospel.

When churches become corrupt and inert, and when their pastors become worldly, mercenary and proud, it is impo sible that unbelievers should renounce their skepticism, or that religion should make progress in society. Whatever, therefore, corrupts the churches of a nation, is fatal to the nation itself.

"The nomenclature of 'the church' is further calculated to establish this conviction in the minds of the multitude, and shows to how great a degree the idea of personal honor and advantage is connected with the clerical profession.—Seldom are the clergy of the Establishment called pastors, ministers, or presbyters, the names by which the New Testament designates the preachers of the Gospel; but they are called as follows:

Prelates, *Prælati*, advanced before others.

Dignitaries, those who have attained to dignity.

Rectors, *rectores*, rulers.

Incumbents, from *incumbens*, lying upon anything, an incumbent load which the church must support.

Parsons, *personæ*, the chief persons of the parish.

And their office, instead of being called the pastoral charge, or episcopate, as it is in Scripture (1 Tim. iii, 2) is termed—

A Living, or that which will enable the incumbent to live:

A Benefice, *beneficium*, a thing for his advantage:

And a Preferment, a thing to advance him in the world.

How could these names have superseded the scriptural names, unless the ideas which they convey had first superseded the true ideas of the ministry of the word, both among clergy and people? And now they bear their fruit, and the professed ministers of Christ are believed to seek honor, ease, and wealth, just as the lawyer, the merchant, or the tradesman."

The next extract, which has not a little significance, was forwarded to us by a friend in England:

The Rev. F. Maurice. This gentleman, who is one of the theological professors at King's College, has just published a letter to his brother-in-law, Archdeacon Hare, on the subject of a review by the *Christian Observer* of the Archdeacon's Life of Sterling. In this letter the following passages occur:—"All those persons whom he (the Reviewer) seems to have associated by no law but one of malice or caprice in his article, [viz., Bunsen, Hare, Carlyle, Coleridge, John Mill, Samuel Wilberforce, Arnold and Trench,] have, or had, as I think, one characteristic in common. They did, or do, feel, more or less strongly, that the popular English religious systems cannot last,—that the time is gone by when a man may choose which of these systems he will stand upon,—that he cannot stand upon any,—that, unless there be some foundation deeper than these, the pit of Pantheism (I should say of Atheism) must swallow us up, whether we call ourselves High Churchmen or Low Churchmen, Romanists, Anglicans, Liberals, Evangelicals, or Rationalists." Again,—"It is terrible to see the sons and daughters of religious families growing daily more discontented with the traditions of their fathers, more convinced that everything they have heard is hollow and insincere, and that the foundations of earth and heaven are rottenness. It would be a higher reward, if we could lead even one to believe that these traditions have an everlasting ground,—that the outside crust of sects and systems covers over, not a deep void, but truths upon which one may rest when they have all crumbled into atoms. It is a more terrible thing that young men should go forth to preach truths to the people which they do not believe, passing all the while for respectable Anglicans, Evangelicals, semi-Romanists,—afraid to ask themselves what they mean, lest they should find that they mean nothing; talking loudly and noisily against some one else, that they may drown the awful voice which speaks to them from within." The *Record* is in great alarm at the tone of this letter, and concludes a leading article on the subject in these words:—"In one word, Mr. Maurice, in his confession and surrender, either includes the system of the Church, or he does not. If he does not, then what is his surrender worth, or why should he make any? But if he does include it, then what business has he where he is."

An Episcopal paper instances, as a cogent argument for the Establishment, the fact stated by a letter writer in the Daily Atlas, that Sunday is uncommonly well i. e. scrupulously kept in England. Its double sylogism would stand thus: An ecclesiastical system that bears good fruit must be true. Sabbath-keeping is good; the Establishment favors Sabbath-keeping; therefore the Establishment is the true system! We shall leave our readers to examine without our help the several steps in this reasoning, only suggesting that Mr. Newman, in his striking work,—"The Love, Her Sorrows and Her Aspirations,"—observes, as the result of his experience of "The Church,"—"More sin, of every kind, in England and Scotland, is committed on Sunday, than on day other day of the week." "The Sunday hangs heavy. It is stupid, sleepy day." On this last point, indeed, the very "Letter" in the *Atlas* bears the same testimony.

We will now, on the other hand, give our prelatical friends the advantages of whatever comfort may accrue from the publication of declarations like the following, copied from the *Cambridge* Chronicle, an Episcopal paper.

"There is not—there will not be—any common bond of union amongst the dissentients from our Church. The Hon. and Rev. Mr. Spencer is now a 'father' in the Roman Catholic Church; the Hon. and Rev. B. W. Noel is a Baptist; Mr. Newenham has been lecturing at a deistical meeting-house [illegible] Sunday is preaching anywhere he can get a pulpit, it matters little whether amongst Wesleyans, Presbyterians, Baptists, or Independents; Mr. Bulteel is an Independent, and so on. It cannot be expected, because ten or a dozen clergymen go out on points of discipline, or because they do not like State interference in matters ecclesiastical, that they will suddenly find that they have all their lives held erroneous views upon the subject of infant baptism, and that they will justify themselves in going to Mr. Noel for re-baptism; nor is it likely that they will, with Mr. Spencer, at once bow down before the graven images of the Church of Rome; or consent, with Mr. Newenham, to deliver lectures on Sunday mornings, on subjects which Tom Paine would have been charmed with. No, no; there is too much sterling sense among the clergy to allow them to be made the dupes of this visionary scheme; and we trust—indeed, we have no doubt—that, upon due reflection, they will determine on remaining within that Church of which they have been so long honored members, and that they will make redoubled efforts to assist her in the great and encouraging attempt she is now making to evangelize the world."

AMUSEMENTS IN PARIS.

Every night there are hosts of amusements in Paris—theatres, balls, &c., almost innumerable; and the sacredness of the Sabbath day is no barrier to these sports. The youth of our own country too often become tainted with the corruptions of this city, and forget the sterling morality of their native land. A young American, a few days ago, defended the whole dissipation of Paris on the ground that the French were much more reasonable and refined in their amusements than the Americans and English; and that among the two latter people a great deal more immorality and vice existed. There may be, it is true, more grossness in the beastly intoxication too often seen in our own country and in England, but I very much doubt if there is any proportion of the immorality and vice engendered in these two lands that the apparently refined French dissipations engender in Paris. We judge a tree by its fruits; then let us look for a moment at a fact or two. The total number of births in Paris in 1846 was 29,923, one third were illegitimate, of which only 2189 were recognized by their parents. Take the same population in any part of England or the United States, and I affirm that you cannot find half the evidence of such immorality. The suicides committed in France every ten years now amount to over 100,000, and they are increasing in a lamentable proportion. Although many may say that American morality (which is by no means perfect) is rigid; yet I feel that it has far more of real solid happiness and joy than the trifling, intoxicating, *refined*, loose gaiety of France. [Correspondent of Providence Journal.

THE TIMES OF WARLIKE GLORY.

The path to distinction was over the neglected earth, where the trampled vineyard and uncultivated cornfield told of violence and oppression. Ambition calculated its chances, as it bivouacked in the unroofed factory, or by the blackened walls of the warehouse riddled by balls. Advancement rose with the smoke of battle, and joyous youth found the realization of hope, as it grasped at rank or riband over the unburied dead. Fame, honor, glory, the talismanic words with which crime lures folly, left their mutilated victims to howl out their agony to the night air; or to crawl, with mingled prayer and blasphemy, within such shelter of church or mansion, as shot and shell had spared for the torn fragments and handiwork of Christian men. The conscript boy, with his mother's tears hardly dry on his cheek, entered on the game of empire. The wand of the magician touched him, and all forgotten stood the clay-walled cottage, with his young sisters mourning for the lost one in their desolate home. For him, the past, with its humble recollections, had no charm; but, at the clang of the trumpet, and roll of the drum, there dawned the gorgeous future, offering the valued gifts of earth for the cheapest and most common quality of earth's children. Bull-headed bravery was the solvent, in the alchemic process, which might transmute the knife of the vine-dresser into a jewelled sceptre, and the peasant's frock to imperial purple. In the forced march, where men dropped dead from weariness; by the watch-fire, where hunger gnawed [illegible] their limbs; in the day of combat, over the pale, upturned faces of those who, the hour ago, shared hopes and perils; still floated before him the decoys which toled him on. Through the blood-red cloud of war, there sparkled on his vision the cross of honor, the marshal's baton, the kingly crown. The wrecks of humanity lay thickly strewed along the black track of conquest, but his seared heart recked not of pillaged towns and flaming villages, where houseless women and starving children cowered over ruins. He could not stop in his career, to lament over its essential elements. [Russell's Oration.

A MOTHER'S COMFORT.

The presence of Christ can turn a dark night into a night much to be remembered. Perhaps it is time to be sleeping, but the November wind is out, it rides over the misty hills, and dashes the rain drift on the rattling casement, and howls in the fireless chimney; it has awakened the young sleeper in the upper room. And when his mother enters, she finds him sobbing out his infant tears, or, with beating heart, hiding from the noisy danger in the depths of his downy pillow. But she puts the candle on the table, and sits down beside the bed, and she goes on to explain the mysterious source of his terror. 'That hoarse, loud roaring is the brook tumbling over the stones, for the long pouring rains have filled it to the very brim. It is up on the green tonight, and had the cowslips been in blossom, they would all have been drowned. Yes, and that thump at the window: it is the old cedar at the corner of the house; and as the wind tosses its stiff branches, they bounce and scratch on the panes of glass; and if they were not very small, would be broken in pieces.' And then she goes on to tell how this very night there are people out in the pelting blast, whilst her little boy lies warm in his crib, inside of his curtains; and how ships may be upset on the deep sea, or dashed to pieces on rocks so steep that the drowning sailors cannot climb them. And then, perhaps, she ends with breathing a mother's prayer, or he drops asleep beneath the cradle hymn.

As one whom his mother comforteth, the Lord comforteth his people, Isa. 66 : 13. It is in the dark and boisterous night of sorrow or apprehension, that the Saviour reveals himself nigh. And one of the first things he does, is to explain the subject matter of the grief, to show its real nature and amount. It is but a light affliction; it lasts but for a moment. Wait till morning and you will see the extent of it. And during those quiet hours, when the heart is soft, the Saviour's lessons sink deep. And, last of all, by this comforting visit, the Saviour unspeakably endears himself to that soul. Paul and Silas never knew him so much, as after that night which they passed in the Macedonian prison.—[Rev. James Hamilton.

SUFFICIENCY OF THE SCRIPTURES.

We copy from an Episcopal journal the following extracts from the Fathers. They go far to establish our doctrine that no creeds or ecclesiastical organizations should stand as authoritative expositors between us and the Scriptures.

St. Clement (Rome.) 'Ye are contentious, dear brethren, and dispute about things which have no respect unto eternal salvation. Read the Holy Scriptures with diligence; for they alone contain the declarations of the Holy Spirit.' (Epistle to Corinthians, c. xiv.)

Justin Martyr: Christ himself commanded us not to follow the opinions and doctrines of men, but to make that which is declared by the prophets and taught by himself the rule of our faith.' (Ep. ad Zenam et Scren.)

Origer: 'If there remaineth any thing which the Holy Scripture doth not determine, no other third scripture ought to be received for confirmation of knowledge.' (In Lev. hom. v.)

Clement (Alex.) 'Let us confirm what is questioned by the word of God, which is more certain than all the other demonstrations, or rather is it self the only demonstration.' (Strom. i. vii. c. 16.)

Theophilus (Alex:) 'It is a manifest instinct of the devil to follow the sophisms of human minds, and to think any div ine thing without the authority of the Scriptures.' (Pasch ii. Bib. Max. v.

Irenæus: 'The Scriptures indeed are perfect, being dictated by the word of God and his Spirit.' (lib. ii. c. 28 §2.) 'We follow the one and sole true God as our teacher.'

Ignatius: 'Is it a marvel that we remain in ignorance, or lapse into errors, and so fall into decay, when we either do not use, or else abuse this precious gift of God, his Scriptures?' (Ep. to the Ephesians.) 'There are foolish babblers and evil seducers, who, using sweet words, spread the poison of error, as men mix physic in honey.' (ibid.)

Hippolytus: "Whatsoever things the Holy Scriptures declare, those let us know. . . . As God, by the Holy Scriptures, hath vouchsafed to teach us, so let us understand," (Noetum vol. ii, c. 9.)

Cyprian: "What pride, what arrogance is it not, to prefer the traditions of men to the revelations of God! . . . In this manner did Christ upbraid the Pharisees: 'Ye reject the commandment of God, that ye may keep your own tradition.' . . . Is tradition more excellent than truth? Let us but seek unto the fountain of heavenly tradition, and all error will depart. . . . So long as ye do not fall away from the Gospel, ye remain in communion with the true Church." (Ep. to Pompey, Jubajan, &c.)

The Emperor Constantine: "The evangelical and apostolical books, and the divine oracles of the ancient prophets, do clearly teach us whatsoever we are to believe concerning God."—"Let us take the solution of those things that are questioned from the divinely inspired oracles, accounting nothing certain as an article of faith but what may be proved from thence. (Ep. to the Syn. of Nicæa.

Athanasius: "The holy and divinely inspired Scriptures are of themselves sufficient for the discovery of the truth. (Orat c. Gent.)

Basil: "It is a manifest feeling off from the faith, and an argument of pride, to take away any thing from the things that are written, or to introduce any of the things that are written.—(De Fide § 1.)

St. Ambrose: 'I never set up the slightest claim to infallibility; for I know too well that I err often in things, the knowledge of which, is familiar to me. . . . To do most wisely, when you read the word of God diligently, and do not have recourse to fallible men, but to the apostles and prophets, yea, unto Christ himself.' (Ep. to Irenæus and Constantice.)

St. Chrysostom: 'Holy Scripture is a perfect rule, capable neither of addition nor subtraction. Yea, so perfect that, if ye read it diligently, ye need no further light. And what is not written therein, we require ueither to know nor believe." Hom. xii. xvi.)

St. Jerome: 'Suffer not yourselves to be deceived by what men call apostolical traditions, but overthrow them with the "sword of God," which is his word. And should any false teachers call unto thee, saying, "Follow us," thus shall ye answer them: "No wonder that ye worship your traditions as heathens worship their gods. God gave us the law and the testimony of his word: if ye will not follow them, darkness shall overshadow you."' (In Haggia.)

St. Augustine: 'Whether it be question of Christ, or whether it be question of his church, or of what thing soever the question be, I say not if we, but if an angel from heaven shall tell us any thing beside that you have received in the

St. Cyril: 'Concerning the divine and sacred mysteries of the faith, we ought not to deliver even the most casual remark without the warrant of Holy Scripture, neither to be drawn aside by mere probabilities and the artifices of argument.' 'Do thou not believe me because I tell you these things,' alluding to his exposition of the ten points of faith, 'unless thou receive from the Holy Spirit the proof of what is set forth for thy salvation, which is of our faith; not by ingenious reasonings, but by proof *from* Holy Scripture.' (The Ten Points of Faith, v. § 17.)

Cyril (Jerusalem:) 'In no wise believe me that say these things to you, unless you take the demonstration of the things that are declared out of the Holy Scriptures.' (Catechism iv.)

CHRISTIAN REGISTER.

Boston, Saturday, November 3, 1849.

LIBERAL CHRISTIANS.

To be liberal is not "the chief end of man." From representations made occasionally by the opponents of the old exclusive systems of theology, protesting under the pressure of a defensive position, it might be supposed that liberality is the loftiest grace of the christian character,—toleration the very climax, crown and seal, of a holy life. One of the evils of a posture of wronged sincerity is, that it leads the mind insensibly to attach an exaggerated importance to secondary privileges of which it is wickedly robbed, and to exalt into supreme, if not sole honor, virtues that, however indispensable, stand only on an equal footing with others, but are felt to be all in all, simply because their absence inflicts a personal injury. And as this is a mistake and a disadvantage on the part of the persecuted, so it involves one of the worst crimes of the persecutor. The error in this instance is natural, considering the provocation, but it is an error. No wonder a man in a minority, constantly goaded by slander, abridged in the rights of a free conscience, pertinaciously misrepresented, if not impudently commiserated, or cruelly abused, runs sometimes into a relative excess of respect for the grand excellence of a Catholic temper. But it remains nevertheless true, that whoever subordinates humble piety, or the general culture of a religious mind, to the mere distinction of being superlatively liberal, really debilitates himself, and narrows his vision of the truth.

In denying that liberality is the main end of the christian life, we are far from intending to assert that it is nothing more than a means. It would more nearly express our idea to say that it is *one* among the ends; that it is a part of the great result. Or rather, it is the spirit which the disciple, in doing his work, should continually breathe. It is an atmosphere, interfused throughout all his moral convictions, his theological conclusions, his daily actions, his whole manifestation and carriage of himself as a servant of the truth among other servants of the truth. It is not properly so much a special quality, to be distinctively cultivated or exercised, as it is the free balance, and harmonious play, of all qualities that are good. A heart that is earnestly seeking after the highest good, hungering and thirsting for righteousness, crying out for the living God, and that at the same time holds itself open towards mankind, will be liberal of course. Without the intervention of some disturbing force, bigotry will be unnatural to it, and as much a contradiction to the law of its renewed inward life as any other sin. Unless some foreign and hostile matter is thrown in among its bright workmanship, the perfect machinery of a soul attuned to the divine purposes will move on in stillness, peace and power, without any of the grating, jar, discord of intolerance and prejudice. Liberality is but the name for the normal condition of a thoroughly christian mind, on the human side, in its fraternal relations, as to its attitude towards the brotherhood of men. Liberality is to morals what trust is to religion. It is the spiritualization of ethics. It is the subtle and sublime element that penetrates the higher justice, redeeming and elevating it into generosity, and thus glorifying it.

Of course, therefore, liberality is absolutely essential to the true type of christian character, and a part of it. Undoubtedly, a low form of honest piety may consist with bigotry. But the time has nearly gone by when such instances can be quoted in apology for the uncharitableness of the church There has been a popular way of excusing the outrageous intolerance of the stern old saints, on the plea that only their heads were wrong, and that they were really *just as good men*, as if they had never sharpened the axe, plyed the inquisitorial arts of ex-communication, or gagged free speech. They were *not* just as good men. And if we regard salvation as something more than a bare escape from one definite, outward and uniform penalty,—i. e. as the ennobling and purification of the soul, bringing it into complete contact with the source of all light and love, then they were, only in a qualified sense, saved. We take the ground that no soul that is really possessed by the enlightening and regenerating influences of the Gospel, and the powers of the world to come, can be a bigot. Just so far as a man is illiberal, he is alienated from Christ, and cannot taste of eternal life.

One of the comprehensive and sharpedged aphorisms of Carlyle is, that "the only happiness a brave man ever troubled himself with asking much about was, happiness enough to get his work done." And the only liberality any man need trouble himself much about is, liberality enough to be a christian with. Whatever liberality is naturally involved in the manifold and perfect culture of the powers of the interior life, and a right regard to other men, he must have. We are not sure but we might omit the latter clause, —that relating to other men; because the claims of others are necessarily included, as they also find their real basis, within the manifold and perfect culture of the powers of each man's interior life. "Not, 'I can't eat,' but, 'I can't work,' that was the burden of all wise complaining among men." Not, 'I am not liberal enough,' nor, 'I am not treated liberally enough by other sects,' but, 'I am not deeply enough renovated in the inmost nature, not enough baptized into Jesus Christ, not enough seized on by the controlling principles of the New Testament, not enough spiritually alive,' this is a confession, which, if made sincerely and in the full breadth of its meaning would exclude all occasion for mourning over the want of Catholicity. It would bring as great a change over the denominations that assume to be Evangelical, as those that are stigmatized as rational. It is as much needed at Andover as at Cambridge. The actual reason why our friends are wanting in charity, is that they are wanting in piety. They are illiberal because, so far forth, they are unchristian.

We are Unitarian Christians. The first of these terms "Unitarian," denotes a character, in virtue of which we are called and consecrated to accomplish a peculiar and distinctive work in the religious history of the world. That work, in teaching, a true liberality; to be advocates of a genial, expansive, cosmopolitan theology; to set forth a form of human life, which, while it does not lack other graces, shall elevate into it its due, but hitherto neglected dignity, *this one especially*. The other term, "Christians," denotes a character which we sustain in common with all other followers of Christ, and imposes an obligation that we are to share with them,—the general task of diffusing the principles of the gospel, and working out our salvation. Now, we say that great as the first is, the last is greater. What devolves on us in common with all the rest of Christendom, is greater than our *peculium*; being good, than being liberal. The universal is greater than the particular, the whole than a part.—Very possibly our brethren of other names may demur at conceding to us even the distinction of being the foremost and special champions of this one virtue of liberality, partly because they know it is a virtue that wins spontaneous admiration, and partly because they are reluctant to yield us the credit of any special excellence; whatever, still, we believe we must be pertinacious enough to persist in the demand, not very much concerned, indeed, whether it is allowed or not. Confessing, in all humility, many inconsistencies and shameful short-comings within our own borders, we cannot persuade ourselves that we do not, as a body, enjoy a pre-eminence of liberality, and a liberality of the Christian sort. We see why our opponents should seek to deny it. We can conceive that they are sincere. But our history, with all its imperfections, our present position, with all its defects, our very willingness to lay open our inmost heart to the public eye, and make confession of these defects, our proverbial self-scrutiny and self-reproach, our indifference to the censure brought on us by our incidental associations with undesirable fellowships and offensive speculations; not to speak of a thousand more direct proofs, these things prove, we hope, that our challenge is not an idle boast of self-deluded vanity, but the serious conviction of minds committed to a vast and profound responsibility. And the reality of this distinction we dearly prize.—We do not intend to forfeit it, nor to let it go by default. We will magnify our office by holding it fast. We will not, if we can help it, incur the grave mistake of setting it above that broad and ample whole of the Holy Life, in which we partake with all others of the great Household of Faith. But we do set it above the peculiarities and distinctions of all other denominations, whether ceremonial, disciplinary, or dogmatical, believing it to be in closer accordance with the essential Will of God, and dearer also to the heart of Christ.

We have more to say hereafter.

ESSENTIAL DOCTRINES.

What ought we to mean by essential doctrines? Not surely those, the belief of which is essential to salvation. No form or measure of belief can win heaven,—no form or measure of unbelief can forfeit it. The honest heart, whatever be the errors of the creed, must find acceptance with God. The heavenly society no doubt receives members, not only from every community of Christians, but from among the sincere, truth-seeking, duty-loving, disciples of every religious system; souls that would embrace Christ were he offered to them on earth, and must be drawn towards him by consciousness of spiritual kindred, when brought into [illegible] the ministry of death. By essential doctrines we mean, or ought to mean, those which are essential to the integrity of the Christian system, not to the salvation of the individual soul,—those without which Christianity would not be Christianity, and through the disbelief of which good men would fail to be Christians,—those, with which though mingled with error, Christianity retains its identity and does its work.

Exclusiveness does not consist in defining for ourselves the essential doctrines of the gospel, but in shutting out from the hope of Heaven those who deny them. The former process must be virtually performed by every intelligent believer. If we have any clear ideas and fixed opinions in reference to religion, there must needs be some of its truths, in parting with which we should feel that we had dropped our religion, while in parting with others we should be conscious only of having made a transfer of our affinities and sympathies from one to another portion of the Christian church. And if we have ourselves definite opinions as to what constitutes Christianity, it is impossible that we should not pass judgment intellectually upon other men, with reference to their avowed opinions. How can we deem others Christians, when they deny what if we denied we should cease to call ourselves Christians? The question whether a man is a Christian believer is intrinsically a matter of fact, and with us individually a matter of opinion, to be settled in the same way as we should determine whether a man is a Platonist, a Cartesian, or a Berkleyan. It is a question for our judgment, not for our charity; for the mind, not for the heart. The answer which we give to it ought not to affect our charity in the least. We have no right to denounce, villify or persecute, one whom we cannot regard as a Christian. If he seem sincere, honest and dutiful, he deserves our esteem and confidence. But if he reject doctrines which seem to us essential to the integrity of the Christian system, we have no right to sanction him as a religious teacher, to abet him in his propagandism, to afford him facilities for undermining the faith of others. Nay, more, it is obviously both our right and our duty to oppose, or rather to expose his errors, as openly as he promulgates them, and to demonstrate, so far as in us lies, what we deem their dangerous or fatal tendencies. It is incumbent upon us to defend what we regard as essential truth; nor is this obligation affected by the nominal position of the assailant. If he claims shelter under the Christian name, and yet occupies the same line of attack, and employs the same weapons of argument and ridicule, with those who in the last century called themselves unbelievers, the greater is the necessity that he should be resolutely met face to face, his arguments rebutted, and the edge of his ridicule blunted, or turned aside. Only let false opinions be encountered as opinions, without personality, without bitterness, and while with the firmness which becomes those fully convinced, with the modesty which belongs to those conscious of their own fallibility. It is only thus that the seemingly conflicting claims of truth and charity can be reconciled, and that we can be at once loyal to our divine Master and just to our brother, whose errors may after all be of the head, and not of the heart.

Christianity. Christianity is a remedial religion, not only enlightening the mind by a higher knowledge, but converting the soul.

To Correspondents.—A communication from Bridgeport came too late for this week. We regret that it should be so, but will gladly publish it next

ST. LUKE.

We were asked, the other day, why Luke had omitted in his gospel the narrative of the visit of the Magi to the infant Saviour, and the consequent massacre of the children in Bethlehem, recorded in the second chapter of Matthew. We can account for this omission in Mark and John; for they manifestly knew very little of the early life of Jesus. But Luke was evidently intimate with the holy family, and had carefully gathered up their traditions of his Master's birth and childhood; and he could not possibly have known all that he has put on record, without having been acquainted with the very remarkable series of incidents now referred to. A new examination of the gospels, to which we were led in attempting to account for this omission, has revealed to us some features of Luke's narrative, which, so far as we are aware, have hitherto eluded the observation of critics.

We think that Luke manifests a disposition to avoid, wherever he can, the narration of painful events and incidents, especially of such as awaken feelings of disgust and abhorrence. There is no one instance in which he introduces material of this kind, except when to exclude it would be to omit some note-worthy saying or some striking development of character on the part of our Saviour. Thus, though in that portion of his gospel closely coinciding with Matthew and Mark, he passes over in silence the revolting details of John's decapitation. In describing the scenes of the crucifixion, while he relates several incidents characteristic of the sufferer which we find in neither of the other gospels, he says nothing of the crown of thorn, the purple robe and the mimic sceptre,—a pageantry of insult too confused and tumultuous for the demeanor or the words of Jesus, to have been treasured up by any friendly bystanders. Thus too, in his descriptions of the distressing circumstances of the objects of our Saviour's miracles of healing, he is much less full than either of the parallel biographers, and enumerates the main features of each case in the style natural to one, who felt an utter disrelish for the minute details of bodily or mental disease. To this cause, in great part, we are inclined to ascribe his omission of the massacre of the Innocents with the circumstances that preceded and attended it, a story which added not a ray of beauty to his Master's character, and was adapted to disturb the equanimity of both writer and reader.

We may also remark in Luke a constant tendency to describe sentiment and discourse, rather than mere incident. Whatever takes place, he dwells chiefly on what was thought, felt or said upon the occasion. Whoever appears in the narrative appears, not as a mere personage, but as a character. With every incident preceding our Saviour's birth and connected with his infancy and youth, he writes out in full the predictions, the ascriptions of praise, or, (if these were wanting,) the inward musings, to which it gave rise. In the progress of the biography numerous circumstances, in themselves unimportant, are introduced, for the sole purpose, as it would seem, of rehearsing the sayings of Christ connected with them In the account of the crucifixion, there are several passages of this description peculiar to Luke, as, for instance, the touching apostrophe to the daughters of Jerusalem, and the promise to the penitent malefactor, while Luke alone has transmitted to us the expiring words of the Crucified.

[illegible] that a comparison of the gospels will show that Luke of the four evangelists keeps our Lord's person most constantly in view, makes the fewest digressions and parenthetical statements, and introduces with the least frequency matter not essential to the progress of the principal narrative.

These peculiarities correspond with St. Paul's reference to Luke as "the beloved physician," with the supposition, authorized both by his profession and by marks of a superior capacity for elegant writing, that he was a man of liberal culture as compared with his fellow disciples. There are also some other circumstances, that seem to mark his profession. In several instances both in his gospel and in the Acts of the Apostles, he uses terms both with regard to diseases and their cure, which are employed by no other one of the sacred writers, but are used by Galen and other Greek medical authority. In one case also, in which Mark deals a side-thrust at the healing art, not unlike those constantly aimed at it by the sceptical of our own day,—"she had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but *rather grew worse*."—Luke, in admitting the same fact, shuns the sarcasm, and softens the reproach, by saying, "she had spent all her living upon physicians, neither *could* be healed of any." It has been also remarked that in his notices of maratime incidents, both in the gospel and in the Acts, Luke differs essentially from the other evangelists, who were probably all of them professionally conversant with maritime affairs, (Matthew probably no less than the others, for no one was so likely to have been made an officer of the customs on the Sea of Galilee, as a retired or disabled navigator or fisherman.) They relate what was done,—he, what happened; they, causes,—he, appearances; they, processes,—he, results. These considerations taken together may have no small weight as an argument for the genuineness of St. Luke's gospel, and, by implication, of the whole four. St. Paul's reference to him as a physician is an independent and an entirely incidental testimony; and whatever undesigned, unobtrusive marks of superior education and refinement and of professional habits of thinking and writing or traced go very far toward establishing the probability that his gospel, and, if his, the other three, which stand on the same footing of early and uniform reception by the great body of Christians, were written by the men whose names they bear.

EVIL SPIRITS.

We read of the cases of demoniacal possession, as if they were out of the order of nature, and belonged to a remote historical period, with which we have nothing to do. They were not, however, so very much at variance with the general order of the world. The spirit of a bad man has power to infuse itself into the hearts of others, and becomes the temptation and torment of all around. So there are worse cases of possession than those of Judea. Many a man is possessed, and tyranized, over by some besetting sin or evil passion. It takes possession of body and mind and will. It drags the man through the fire, and through the water, and, as was the case with the evil spirit of old, this kind goeth not out but by fasting and prayer. There is thus a striking analogy both in the infliction and in the remedy.

There is another point of resemblance. Of old, the evil spirit which had found entrance into the heart, having no disposition to be alone, called in a company of other spirits worse than itself. Who has not trembled, as he became conscious of the entrance of some evil thought into his mind, and then seen it summon a whole brood of worse thoughts to join it. And how they come, flocking, not like doves, but like vultures, at the call! In this way, man becomes the tempter of himself. He does the worst work of the evil one, and makes himself both slave and victim. There is scarcely a more important consideration for one, either in mind or act taking the first steps in a wrong way, than the certainty that one wrong deed will demand a hundred others to defend or hide it, that one wrong passion indulged, will bring around us a legion of evil spirits.

"Thou never art so distant
From an evil spirit, but that thy oaths,
Curses and blasphemies pull him to thine elbow;
Thou never tell'st a lie, but that a devil
Is within hearing it; thy evil purposes
Are ever haunted; but when they come to act,
As thy tongue slandering, bearing false witness,
Thy hand stabbing, stealing, cozening, cheating,
He is then within thee."

PURITAN RECORDER AND PORTLAND CONVENTION.

On the tenth of this month, a very numerously attended convention of Unitarian ministers and laymen was held at Portland. It was composed of men who, it is to be presumed, stand on the same general level, in intelligence and Christian character, with the members of the different sects around them. They met for mutual encouragement in Christian living, and by consulting together, to gain light as to the best methods of promoting the spirit of Christ in the world. In the article quoted below, its slurring phrases include the admission that its members seemed anxious to do good, that they were men of cultivated minds, zealous and sincere in their way, and that the subjects chiefly discussed were fundamental to religious life and character; that is to say, by the confession of this writer the object of the meeting was the spiritual improvement of its members, and of the body to which they belong. It would seem as if a convention, held in such a spirit, and for such an object, would have the sympathy of all Christian men. We are not aware how it could well have a higher object.—We trust that with all its imperfections Heaven may have looked upon it with approval. The Puritan Recorder, however, does not sympathize with a meeting held for this purpose. It thinks that the assembling of a body of men, conscious of their deficiences and wants, and seeking how to remedy them, a body of men, "cultivated," "earnest," "sincere," and "anxious to do some good," furnishes only a fitting subject for ridicule and contempt. We shall not apologise for the convention, nor glorify it. It had a good purpose. We trust it may have good results; if so, that is sufficient. We quote however, the comments of the Recorder, because we have a word to say on this kind of writing in religious newspapers.

Unitarian Autumnal Convention.

At this season of the year it is the practice of the Unitarians to hold a general meeting in some of the larger cities. The tone of sentiment which pervades these occasions, is that of an unintelligent kindliness of temper, anxious to do some good, but ignorant how to set about it.

We have seldom been more impressed with the inanity of Unitarianism, and the starving plight even of its warmest friends, than in reading attentively the report of the "Eighth Unitarian Autumnal Convention," held at Portland, commencing on Tuesday, Oct. 9th, and ending with the evening of the following Thursday. Though the weather was unfavorable, there seems to have been a large attendance of ministers and laymen from various distances, men of cultivated minds, and zealous and sincere in their way. The subjects chiefly discussed were indeed fundamental to religious [illegible] and his moral responsibility. There was a continuous expression of the feeling that the preaching of Unitarianism is defective on these points, and consequently inoperative as to the regeneration of society and the reformation of individuals. But the whole strain of remark too sadly betokened that the speakers were far from being "experts" in the consideration and treatment of these important themes.

How often have we heard these subjects discussed by a band of rustic Christians in some "conference meeting" in one of the old-fashioned red school houses of New England, with a depth of insight into the human heart, an earnestness of conviction, a strength of feeling, a clearness of apprehension respecting the revealed remedy for man's moral disease, a closeness and thoroughness in its application, a demonstration of its vitalizing power, and a joyous testimony of its necessity and efficacy, which leave far in the rear the elaborate orations in the First Church at Portland.

Still we rejoice in all that was said by those amiable and accomplished speakers in reference to such matters, as intimating some discovery of the inherent defect of their system, and indicating some timid movement in a better direction. Indeed, so far did they go in setting forth the deficiencies of their body in respect to the teaching which tends to produce conviction of sin, and in respect to the absence of a missionary spirit, that one of the boldest speakers took the alarm, lest they should be suspected of "coquetting with Orthodoxy." This timidity, which seeks to hide itself in the dark corners of a vague and indeterminate theology, and to dwell in that mistiness of belief which, like a perpetual fog-book, separates the firm shores of faith from the dark and gloomy deeps of infidelity, is the most discouraging feature in the character of the Unitarian community. Their innate dread and hatred of Orthodoxy deadens their conviction even of those remains of religious truth which they retain, and which tend to reunion with the Orthodoxy from which they are severed. Of no one thing is there a greater moral certainty, than that there can be for them no true peace of mind, no full assurance of their good estate in Christ Jesus, till they receive him frankly and courageously as their Prophet, Priest and King.

We thank the editors of the Christian Register for their twelve columns reporting the sayings, (we can hardly speak of *doings*,) of the recent convention. Had we sent "twelve spies" to search out the nakedness of the land, they could not have returned with a more affecting account of its utter feebleness and insecurity. If we were surprised to observe how superficial were the views which were taken of human sinfulness and obligation, our surprise gave place to amazement to find that these simple rudiments of doctrine had "kept their minds upon the stretch" for many hours, while listening to these so-called "philosophical and spiritual utterances." Alas, that they should still "have need that one teach them again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." How long are they to remain thus "unskilful in the word of righteousness?" And when "leaving the principles of the doctrine of Christ,"—the simplest elements, the alphabet of religious knowledge—will they "go on unto perfection."

In our judgment this article is written in a wrong spirit. We will not say it is unchristian merely, it is immoral in tone, temper, and tendency. It is none the better that it is carefully worded, so as to suggest more injurious ideas even than the writer thinks it well to express.—Very likely this article and others which we have observed of a similar temper, do not fairly represent the character of the writer. We allow much to human inconsistency and imperfection. Probably this was written in one of those infelicitous moods to which all are subject, when the old Adam has for the moment the ascendancy over one's better principles. It is clearly, however, a state of mind in which one should not write for a religious newspaper. Instead of inoculating others with his feelings, a better work would be in prayer and in solitude to conquer them.

We quote the above, first that the writer may look at it from a different point of view, and that [illegible] as he [illegible] in the way in which one Christian man should judge of other men, met confessedly for the promotion of a high Christian object.

We quote it secondly, to ask whether this is the kind of thinking and feeling which our Orthodox brethren wish to encourage in their own hearts towards their neighbors. We do not ask this because our minds are disturbed by this article, or because it will in any way discompose the feelings of Unitarians. We are so accustomed to injurious charges and mis-judgments, that we are in danger of thinking too lightly of them, and in our own disregard of them, of forgetting how mischievous they are in the community. It concerns our Orthodox friends much more nearly than it does ourselves.

The articles of the Recorder are not read among Unitarians, but among the Orthodox.—Do its Editors wish to excite among their readers a self-conceited, wrangling intolerance? Do they wish to foster spiritual pride, or any of the low, and bad, and jealous sectarian passions in their readers? Do they think that they are doing God service in keeping alive injurious prejudices? As religious men, do they think it worth their while to write with much rhetorical art that, which, whether true or untrue, will be most effective in making their readers think as badly as possible of their Unitarian neighbors? Is the article quoted above calculated to make those who read it more Christian in spirit in their relations with others? We think not. If the Recorder thinks differently, it must of course judge for itself, but having once expressed an opinion of such articles, and explained why we propose to have very little to do with this miserable jangling of sect with sect, we shall probably rarely refer to anything of the kind again. We are ready to discuss with the Recorder those questions which seem to us important, so long as it will stand on Christian ground; but we hope to have the grace given to us, not to attempt to make our paper interesting, by injurious assaults on our neighbors, nor by flattering the prejudices of our friends.

We have quoted from one paper. We now quote from another—the Portland Christian Mirror. The Editor of the Mirror is as Orthodox as the Editor of the Recorder. Few men have or deserve to have more entirely the confidence of the body with which he is connected, and indeed of the whole community. He probably thinks the opinions of Unitarians to be dangerously erroneous. Doubtless in reading the report of the convention, he found views expressed, from which his mind revolted, and missed much which he considers absolutely essential; but he is evidently one who can sympathize with those from whom he most differs in opinion, in any honest efforts to promote amongst themselves a Christian spirit and life. He doubtless wishes that Unitarians would accept his views, but inasmuch as they cannot, he is glad to see them engaged in promoting practical Christianity in their own way. We recognize in his remarks, a Christian friendliness, and it gratifies us to quote them.

We think that our readers will agree in the justice of what we have said, if they will compare the articles of the Recorder and the Mirror. They will feel how unsuited the first article is to a religious newspaper, and if we should unhappily be guilty in an evil hour of writing in the same spirit, we trust that we may be stopped, if from no better motive, by the consciousness that what we thus write, will meet the condemnation of all our readers.

Unitarian Convention.

Our Unitarian friends in New England have, for several years, held an autumnal convention for devotional exercises, and free, spontaneous utterances of opinions and sentiment. A season is also appropriated during their sessions, for a collation, at which ladies can share in the intercourse, without stepping out of their sphere.—The place for this convention, the present autumn, was this city—the time, last week. Tuesday, the first day of the meeting, was a beautiful and glorious day, most favorable for the journey hither of the visitors, and auspicious for the commencement of the exercises, which were opened in the Church in Park street. Wednesday and Thursday were rainy, but Friday shone brightly, when most of the visitors from abroad took their departure.

It was not in our power to witness any of these exercises without neglecting imperative duties; but from all we can learn, this freedom of expression was enjoyed, and used without let or restraint. There was much honest and plain utterance, such as it might do any denomination good to hear. One speaker, we are told, was specially eloquent and impressive, in regard to the evil of sin, and the obligation of Christian teachers to deal plainly with sinners. The necessity of the influence of the Holy Spirit was also most distinctly recognized, and strongly presented, though perhaps not universally responded to.

We think there are times, when every reflecting person—whatever the dogmas of his creed—does feel his need of a supernatural influence on his heart, as a prerequisite to right feeling, and an agency of sanctification. Sin has too strong a hold on men's hearts to be removed or overcome by the mere will of the creature. And however humiliating it may be to confess this, it is more so to deny it, while it exists as a melancholy fact.

In the paper of the following week, we find the following additional notice, after the Editor had read the Register's report of the proceedings of the convention; and the notice is followed in the Mirror by long extracts from the reported speeches.

The Evil of Sin.

We stated from hearsay, last week, that this was one of the subjects of discussion in the Unitarian convention held week before last in this city. The discussion is largely reported in the last week's number of the Christian Register, and may be read with profit by persons of any denomination. It manifests a sobriety and earnestness, which it were well for religion to have universal. Much of it can be adopted by readers of our own faith, without modification. And where it does not accord with our terminology or our orthodoxy, it indicates a "feeling after" the truth most encouraging and hopeful. We copy, with abridgment, the better portions of the discussion, as affording matter for useful reflection and practical application.

AN EVENING CONFESSION.

I have this day been perplexed and hurried by many engagements and various calls on my attention. But I have not in every instance maintained a patient, serene, equable temper. It was no excuse for my petulance that I was weary and confused. How could any one of the individuals with whom I had to deal, know of the annoyances and disappointments I had experienced from the rest! How unreasonable, and unworthy of my christian professions, must my deportment have seemed, to those whom I should have wished to take knowledge of me that I had been with Jesus! What right had I to exhibit to any *one* the irritation that was the accumulated result of my intercourse with all! Perhaps I have forfeited the respect and good will of some whom I ought to have drawn to duty and God, some whom this morning no other could reach so surely and readily as I. Perhaps I have driven some hesitating and undecided soul farther than ever from holiness and peace by my wicked thoughtlessness, and my want of careful self-command. Oh, merciful God, help me tomorrow, and in all my future life, to repair my wasted opportunities,—to restore the spiritual measure in which I have wronged any human heart, to atone, by stricter fidelity and vigilance, for my own poor folly, haste and sin! Forgive me, if I am really penitent, and let me rest in the arms of thy fatherly love!

THE CALIFORNIA INDIANS.

The fate of the Indians, almost exterminated by the three most active missionaries of the white people, the small pox, gunpowder, and rum, and now on the Sacramento doomed to be the victims of his avarice, reminds us of an "historical parallel" in the history of Cuba. As the Spaniards were about invading a new district of the island, the alarmed natives became impressed with the idea that their efforts at resistance would be useless, unless they could render propitious the God of their enemies. They imagined that the gold for which so much blood was shed was the Deity of the Spaniards. Filling a vessel with it, they invoked according to their methods this powerful Divinity. They danced around it, sang, and worshipped it, and relied on its protection.

One of their chiefs however, coming to a different conclusion, assembled them again. "We shall never be safe," he said, "while the God of the Spaniards is among us. He is our enemy as much as they; they are in search of him, and will establish themselves wherever they find him. It is only by being rid of their God, by casting him into the sea, that we can be safe. When they find that he is no longer among us, they will forget us, and leave us." As the story goes, they followed his advice, but it was now too late, their doom was sealed. It would not be surprising if the California Indians should make a similar mistake as to the Divinity, most faithfully worshipped by the white men.

The fate of the Cuban chief presents a striking picture. He resisted the Spaniards to the last. At length, being taken, he was doomed, because of his resistance, (it shows the progress of civilization that the Russians only wished to hang or shoot Kossuth for defending his country) to be burned to death. When fastened to the stake, and when they were about to light up the faggots, a priest proposed to him baptism, and began to talk of Paradise. "In this place of bliss" said the cazique, "are there any Spaniards?" "Yes," replied the missionary, "all of them who are good." "The best of them," answered the Indian, "are such that I do not wish to go to a place where I shall ever be in danger of meeting one of that race. Say no more to me about your religion, and let me die."

We have grown more merciful. We simply make them the victims of our more vigorous civilization, but do not trouble their last hours with our religion.

OBSTACLES NOT DISSUASIVES.

Some days since, we heard one endeavoring to dissuade a friend from going to California.—It was acknowledged that the adventurer might be successful in making money, but as a counter weight, his friend described the long and irksome voyage between, the unsheltered life, the exposure, and sickness, and toil, which he would find with gold in the land of promise. As might have been foreseen all this had no influence.

The truth is, that dangers and obstacles, are more often temptations than hindrances to the [illegible] heart, an immense fund of active energies. The young person is conscious of them, is impelled instinctively to put them forth, is urged by his own nature to seek some sphere in which to act them out. It finds this sphere in the midst of difficulties and obstacles. These are esteemed as nothing provided there be a sufficient motive. The young man is happiest when with some sufficient object in view, he is thrown on his own resources, and called on to put forth his whole strength. He does not enjoy those things most which are easiest. He enjoys the contest and the struggle with obstacles which make him conscious of his powers.

"Optat aprum, au[illegible] leonem." The young man is not deterred from going to California, by the possibilities of storm and wreck, by the prospect of toil and hunger by day, and a camp under the shelter of a rock, at night. Nor is he prevented from being a sailor, by descriptions of disasters at sea, nor a soldier, by pictures of the exhaustion of the march, and the storms of the battle field. It is well that he is not. We should think but poorly of the young, did they weigh difficulties in too nice a balance. The progress of the world would come to a stand, did the young in their enterprises, calculate the cost, as carefully as the old. Providence has provided this ever renewed fund of energy and enterprise in order that each generation may advance further than the preceding.

There is not too much of uncalculating adventure in the young. What is wanted is that it should be directed to high and worthy ends.—When made subservient to the mere sordid thirst of getting money, it is degraded by the motive, but when we see this self-forgetting enterprise devoted to some high and heroic purpose, when we see it in the life of Howard, or Oberlin, or Luther, or the Pilgrim fathers, we become conscious that here is the noblest form of manhood. These latent energies in youth are among the richest gifts of heaven. Let them not be squandered on base ends, but consecrated to ennobling duties.

FROM OUR FOREIGN CORRESPONDENT.

Paris, Sept. 20th, 1849.

Cholera Fast in London—Sermons—Sanitary Regulations —New Life of Swedenborg.

My last letter saw me in London, quite at home among familiar books, and within the sound of friendly voices, speaking the kindly Saxon tongue.

I have since been transferred by the agonizing process of steam navigation to the coast of France, and find myself again in a capital which, so far, certainly does not improve upon acquaintance. I am not therefore anxious to engage at once in its affairs, and prefer to take another farewell of England before I attempt to enter the perplexed field of French affairs, social, political, or religious.

The fast proclaimed by the authorities was quite rigidly kept in London—for the pestilence unequalled in violence since the great plague—has made a great impression on the public mind. Such is the immense size of London, indeed, that a stranger passing a few days in the city, would not dream that its inhabitants were dying by thousands every week. Business pursues its way in the thronged streets, the 24,000 omnibuses rattle too and fro day and night without interruption, and though fashion has depopulated the West End almost as largely as cholera wastes the East, no diminution is apparent in the number of passengers or the activity of traffic. But gradually one comes to observe an unusual number of mourning dresses, and if he mixes with the people, he hears the one awful topic—discussed with an emphasis which shows how serious a thing it is. And the newspapers may be almost said in Western phrase to talk of nothing else. The Morning Chronicle of Monday contained abstracts of the sermons preached in the metropolis on the appointed Sunday, which filled the broadside of the sheet. Most of these performances were remarkable for nothing but the absence of any allusion to those disgraceful social evils to which so much of the violence of the disease is to be traced, and which may, indeed, be regarded as the mothers of cholera, tho' the father thereof seems to be some peripatetic influence not yet apprehended. To this remark I observed only one exception, in a sermon which urged the audience to consider and provide for the wants of their poor, and for their own future safety, by the erection of better tenements for the humbler classes, and the more thorough extension of that system of public washhouses which has already effected incalculable good in London. The preacher dwelt, too, on the importance of devising a completer plan of visitation for the relief of the suffering classes.—How much these remedial measures, merely superficial as they are, are needed even in well-ordered and truly charitable London, it is difficult to imagine. The condition of some of the Surrey parishes, as for example Lambeth, which lies around the very palace of the Archbishop of Canterbury, is wretched and disgusting in the extreme. Nauseous manufactures are carried on in the heart of crowded districts, poisoning the little air which families crammed together into small ill-ventillated rooms can get from without. Underground shambles and concealed abominations of every kind maintained by a few wealthy companies, corrupt the very earth and send up odours very different from that smell of the ground after rain, more pleasant than saffron, which Cicero so beautifully praises, and which all lovers of the country heartily know. A company monopolizing the supply of water over a great part of the city, by opposing the introduction of Artesian wells, has systematically undermined the constitutions of multitudes with the vitiated water of the Thames. And as if this was not enough, the reverend and respectable owners of the intra-mural church-yards, have steadily persisted in the diffusion of death through the city at large, and at this very moment the wardens of St. Savior's, Southwark, (which, by the way, is a fine old church, much *better* worth seeing than many of the mere curiosities to which strangers are sedulously sent,) are preparing to stand a suit against the Board of Health, maintaining that they have a legal right to kill their neighbors and themselves. This is the dark side of the picture—but *it has* its brighter hues. If the companies are recusant, and the clergy forbear to speak, the [illegible] is awake to the necessity of a change in those matters, and the Times and the Examiner are discharging volley after volley in friendly conjunction against the abuses. That engine of change in England, public opinion, is at A terrible case in which cholera supervene famine to kill a poor woman 64 years [illegible] a stay stitcher who, working from morning to night, and *part of Sunday*, could earn per week—and having refused to submit to reduction of sixpence, had latterly been [illegible] on a parish aid of 2s. roused a degree of energetic feeling [illegible] tyranny of trade, which will be [illegible] in some prohibitory law, regulating such persons, and will go [illegible] thought which is every where [illegible] inherent iniquity of the present system of employment. The lodging houses will be built—the nuisance [illegible] the Henley water company [illegible] and the wardens of St. [illegible] ishes, will be satisfied [illegible] constitutional exemption [illegible] gard to the public welfare [illegible] less be as energetic [illegible] now are in the same [illegible] ileges. And the [illegible] justice and humanity, [illegible] are yet to be accomplished in [illegible] in the Kingdom, will be peacefully brought about.

And this in matters of religion as well as secular affairs. A body so ancient and so widely rooted as the English Church, could not be overthrown in a day or an hour, without the severest social convulsions. But every year adds to the number of men in England, who, coming out from her jarring sects, as well as from her shaking establishment, are thinking out the great questions of religion for themselves; and among the laity especially, such men have an increasing influence—an influence which will widen till step by step, it forces open one banner of exclusiveness after another, and the people of England, not suddenly or violently, but almost unconsciously find themselves free. The opening of the Universities to dissenters and the reduction of the salaries of church dignitaries in favor of the working clergy, are among the steps most likely to be early realized. With regard to the first, a distinguished gentleman of Oxford, assured me that it had secured the votes of a very large proportion of the University members several years ago. The fear of the second inspired this precious paragraph in a recent charge of a venerable Arch-deacon,—"Every thing in the age shows a democratic tendency. In the church this is shown in the great increase of the numbers of the working clergy. How is it possible that those who are in poverty and without any prospect of bettering their condition should fail to envy those who are more fortunate than themselves?" The late Parliamentary investigation into the Episcopal revenues, while it was the first movement towards this reform, exposed abuses which necessitate the reform itself.

The ticking of my little vicious French clock, reminds me that it is time to post this letter, and I must no longer delay it. I had wished to say something of the great Leipsic festival in honor of Goethe's birthday, which took place with great splendor, on the 28th of August. But this I must defer till a future letter. In the way of literary news, if new it be, I have only to announce a forth-coming life of Swedenborg, by the man most competent to that task, Mr. J. J. G. Wilkinson, of London. He has been occupied upon it at intervals, for twelve years, and it will be completed in about a fortnight. It will doubtless afford the best key to the phenomenon of Swedenborg, that has yet been put into our hands. Not even Swedenborg's criticisms upon himself, as reported in a recent French work, "les Arcanes de La Vie Future devoilés" by a clairvoyant who enjoyed the privilege of calling the sage and seer from the spirit land, throw so much light on the matter as we may expect from the more ordinary, but more reasonable methods of inquiry which Mr. Wilkinson has pursued.

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MIDDLESEX SUNDAY SCHOOL SOCIETY.

The eighth annual meeting of this society was held in the South Congregational church, Lowell, Rev. Mr. Miles's, on Wednesday the 17th, in the forenoon. The Sunday Schools of twenty churches, are now connected with this Association. Its meetings are held in May and October, and are devoted to discussion and public worship in furtherance of the Sunday School cause. A large number of the friends of this cause were present at Lowell.

Wm. Whiting, Esq., of Concord, Vice President, was in the chair. Rev. Mr. Bulfinch, of Greenville, N. H. prayed. The annual report was read by the Secretary, Rev. F. A. Whitney, of Brighton. A circular had been addressed to the superintendent of each school, asking replies to several questions proposed, touching the statistics and general management of Sunday Schools, the methods of instruction, the influences of home, the regard in which the Christian ordinances and the Bible are held by the teachers, the relative interest manifested in the Sunday work by males and females, the views imparted to the young, of death, and the preparation inculcated upon them for this event,—the effects of the institution, its influence upon the community, and the effect of each school on its locality,—the encouragements, or discouragements in view, and the inquiry, What seems needed to increase the usefulness and efficiency of the Sunday School?

All replies had been returned to these from most of the superintendents, and were particularly valuable as coming from those directly concerned in the work, and were many of them embodied in the report. Between eighteen and nineteen hundred pupils are connected with the schools; about three hundred teachers, of whom one third only, are males. Nearly one third of all the teachers have formerly been pupils of the Sunday Schools; and nearly one half of all the officers are communicants. An encouraging view was presented, on the whole, of these seventy schools from these returns,—and furnished ground for maintaining that the institution had its part, among other Christian agencies accomplishing that measure, be it less or more, of Christian knowledge and virtue to which the community has attained. The report was accepted and ordered to be printed.

Messrs. Miles, Muzzey, and Hill of Walpole were appointed a committee in May last, to act on this occasion, on the subject of presenting to the young in our Sunday Schools, some suitable period for joining the church. Rev. Mr. Miles, as chairman, read his report, and submitted the following resolutions in accordance with the views he had urged.

Resolved, That it be recommended to each Sunday School to have an established plan of serious instruction arranged by the pastor and teachers and known to all the pupils.

Resolved, That it is advisable that pastors, superintendents, parents and teachers should cooperate to have the instructions of the Sunday School crowned by the introduction of its pupils as members of the church.

The discussion was opened on these resolutions by Rev. Mr. Muzzey, who dissented from the views presented by his colleagues of the committee. Rev. Messrs. Pierpont, Hill, Frost, Miles, Hodges participated in the debate which was continued till nearly one o'clock; when, on invitation of the pastor of the church the company repaired to the vestry and partook of a collation most beautifully and bountifully provided, as all abundantly provided by the ladies of the parish, and graced by their presence. Rev. Mr. Harrington of Lawrence invoked the divine blessing.

At 2 P. M., the church was filled for public worship. Rev. Mr. Pierpont prayed and Rev. Dr. Putnam, of Roxbury, preached a sermon. The text was from John, xxi. 20,—"the disciple whom Jesus loved." Youth and religion;—the adaptation of the young mind to religion, the peculiar security and beauty of religion when sanctified with early life;—religion God's chosen instrument in forming, rather than reforming character,—such were the leading thoughts which made the discourse most pertinent to the occasion and effective; drawing tears on old men's cheeks, and deeply interesting all.

After a chant from the choir, the discussion was resumed on the second resolution. It was sustained with much vigor by Rev. Messrs. Muzzey, Pierpont, Hall, of Providence, Harrington and Mr. G. W. Warren of Boston, till a late hour in the afternoon. Hon. Mr. Hoar, of Concord, expressed a wish to speak on the resolution at another time, and moved that it be laid on the table for further consideration, as the evening shadows were reminding us that it was time to adjourn. This motion was adopted, and the first resolution having been previously passed, the second remains for the semi-annual meeting in May. Rev. Messrs. Muzzey and Pierpont objected to the resolution, which was favored by the other gentlemen who spoke, that it proposed a participation in the Communion service rather as an end than as a means of Christian improvement. While fully with the chairman of the Committee who had reported, and with all who spoke, they acknowledged its value and beauty as an aid to a fuller Christian life, they were unwilling to call the peculiar goal to be reached through the training and preparation of the Sunday School. They think that a fuller interchange of the views on this side, would show that really little difference existed;—however, as somewhat sharp-lines drawn in a brief and earnest debate, they might appear a little antagonistic.

On motion of Mr. Wm. H. Brooks, of the the Orthodox Street church, Cambridge, the thanks of the Society were presented to Rev. Dr. Putnam, for his interesting and eloquent discourse, and to the friends in Lowell, for their kind reception and Christian hospitality.

A Committee appointed to nominate a list of officers for the ensuing year, reported through their chairman, Rev. Mr. Thurston, the following names,—Ebenezer Hobbs, M. D., Waltham, President; William Whiting, Esq., of Concord, Rev. John Pierpont, of Medford, Vice Presidents; Rev. Frederic A. Whitney, of Brighton, Secretary; and they were severally chosen.

After singing together the Ascription the Society adjourned.

HOWARD BENEVOLENT SOCIETY.

This Society was formed on the 1st day of May, 1812, and incorporated February 1843.—Such its character ever be worthy of the pre-eminent name it bears, and a liberal community never be weary in furnishing the means it requires to alleviate and relieve human suffering.

In presenting the 37th Annual Report, it is natural to remark, that the name and efforts of Howard, have led to the promotion of numerous Benevolent Associations, showing the benefits which result from the exertions of *one* man, influenced by the principle of piety and philanthropy.

The past operations of this Society are too well known to require a detailed report of its proceedings, yet it may be well to state, that it has a large standing Committee, each of whom has a Ward assigned him, whose duty it is to enquire into the cases of recipients for relief, in their respective Wards, and as far as practicable, visit their dwellings, &c.

The Committee give money only in cases of known character, offering relief by orders for fuel and food.

It is a well known fact that a very large share of the poverty existing among us, originates from intemperance, the curse of many of the poor and their families.

It is in vain that we deplore the evils of poverty, unless we do what we can to dry up the springs of intemperance. It is hoped that the benevolent and successful labors of Father Mathew among the Irish poor will do something to better their condition, though the vast increase of their number the past season, leads us to fear there will be a great increase of calls for relief.

In the language of a former Report the Committee remark, that the greatly increased number of the poor and miserable in our midst, the sad moral condition of many children and youth growing up in ignorance, and idleness, or employed in demoralizing occupations, the crowded state of the wretched dwellings occupied by the poor, the lack of remunerating employment, the high prices of food and fuel, all indicate that during the approaching inclement season, the state of the less favored part of the community will call loudly for the exercise of discreet management, and unusual relief from public associated and private charity.

This Society offers its services, and its Committee will use its best judgment in the distribution of all funds committed to their care.

During the last year, expended for relief	$3539,14
Received during the year in donations and interest of Permanent Funds the sum of	2710,64
Balance on hand from last year	717,85
	428,49
Leaves a Balance due to the Treasurer on the first of October of	110,65

It will be seen that at a time of peculiar need the Society have no funds on hand. Their experience in the past inspires confidence in the future, that those who have been its liberal Friends, and Patrons will never be weary in well doing, but will furnish the means of relieving the wants of their less favored fellow-creatures.

MOSES GRANT, Pres't.
ARTEMAS SIMONDS, Sec'ry.

H. B. S.

ORGANIZATION OF THE STANDING COMMITTEE FOR THE HOWARD BENEVOLENT SOCIETY.

Ward 1.	Dr. Tho's Hollis,	No. 30, Union Street.
" 2.	W. E. Milton,	" 1, Clark "
" 3.	Rev. L. E. Caswell,	" 36 Leverett "
" 4.	" Dea. Thwing,	" 6 Salem Court.
" 4.	W. S. G. Shipley,	Opposite Church, on Union Street.
" 5.	Rev. [illegible]	" 36 Leverett "
" "	Mr. Paul Adams,	[illegible] "
" 6.	" Andrew Cushing,	" 38 Myrtle "
" 7.	" Thos' Tarbell,	11 Avery Place.
" 8.	Dr. J. W. Warren, Jr.	Channing "
" 9.	Dr. D. T. Coit,	12 High "
" 10	" "	" "
" "	Rev. Chas. Barnard,	" 3 Warren "
" 11	Mr. P. S. Page,	" 33 Dover "
" 12	Mr. Alvan Simonds,	near Mechanic's Bank, South Boston.
East Boston.—A. A. Wellington,		" 99 Webster "

NEW PUBLICATIONS.

Lectures on subjects connected with Literature and Life. By Edwin P. Whipple. Ticknor, Reed, and Fields.

This volume contains six lectures delivered by Mr. Whipple on various occasions. Those who heard them, already know, and the readers of them will discover that they possess unusual merits.—Mr. Whipple's writings deserve a more extended notice than we can now give them. He is eminently a critic, and as we use the word, this implies a rare and large combination of gifts. His writings show a great familiarity with even the minute particulars of English literature. He is a thinker far more competent to philosophical speculation, than most of those who write philosophical systems. He has wide, tolerant, and genial sympathies, a manly good sense, a straight-forward moral judgment, and in addition to this, that indescribable something, which enables one to divine and understand the real value both of books and men. He has the delicacy of perception, the fineness of touch, the clairvoyant faculty which makes one a critic, enabling him to perceive the weakness and the strength of the individual writer, and to weigh in fair balances the productions of different minds. Mr. Whipple is a young man. He has studied a portion of literary history which needs to be presented in a more satisfactory form than it has ever yet been. Why should he not embody his studies in this department of literature in some more elaborate work?

LITTELL'S LIVING AGE. No. 285. There is no periodical whose weekly visit is more welcome to us than this. It contains the best articles from the English Quarterlies and Monthlies, and what is equally valuable, the best articles from the Spectator, Examiner, the Times, and other leading English newspapers. Whoever will take the trouble to look over the foreign periodicals for the preceding month, will commonly find that Littell has contrived to publish in his Magazine, nearly all of general interest which is worth preserving.

Our Editorial table is liberally furnished this week by Crosby and Nichols, of whom the following works are to be had:

THE SACRED POETS OF ENGLAND AND AMERICA, edited by Rufus W. Griswold. This beautiful volume, published by the Appletons, is a beautiful gift-book for Christmas and New Year, and beside this, possesses what such books in most cases do not, a permanent value. It is an admirable selection of religious poetry, from George Gascoigne, born in 1540, to the present time. It is such a book as one likes to have beside him, in solitary and meditative hours, for open where he will, he is sure to find some of the best thoughts of the best minds.

THE FOUNTAIN OF LIVING WATERS, in a series of sketches, by a Layman, published by G. P. Putnam. The style is plain and direct, the tone religious, the outward appearance very neat, and to those that agree with the theology it is doubtless a useful book.

FAMILY PICTURES FROM THE BIBLE, by Mrs. Ellet, most of the articles, twenty-one in number, being from the pen of that accomplished lady.—But we observe other well known names, Dr. Bethune, Dr. Hutton, and Rev. Henry Field.

THE WOMEN OF THE SCRIPTURES. SCENES IN THE LIFE OF THE SAVIOR, by the Poets and the Painters.

So far as paper and types can go, we have seen few more beautiful volumes from the American press this year than these. Both are issued by the same publishers in Philadelphia, Lindsay & Blackiston, and illustrated by Sartain. "The Women of the Scriptures" is made up of original compositions from some of our most popular religious writers, as Bishop Potter, Dr. Bethune, &c. "Scenes in the Life of our Savior," is made up of very good selections from English and American poets, having among others, that grandest of all odes, Milton's ode on the Nativity.

THE NEMESIS OF FAITH, second edition, the celebrated if not notorious work of Froude, not the [illegible]

RELIGIOUS INSTRUCTION.

In publishing the discourse which will be found on the outside of our paper, we are by no means forgetful of the attention bestowed on religious instruction. We know that much is done both in Sabbath Schools, and Bible Classes; but we cannot help thinking that with the same labor, more might be accomplished did it receive a more systematic direction. We wish however, especially to present for consideration, the following question; Whether it is not desirable to give instruction in religious truth the same recognized place in a course of education which is given to other branches of useful knowledge.—Instead of being something exceptional and accidental, we should be glad to see it regarded as occupying the very foremost place. In Geneva, the year following one's school education, is, so far as systematic reading and study are concerned, principally devoted to a course of religious instruction, and as we are told, with the happiest results. There are other parts of Europe in which a similar, though a less thorough system is dopted. The most complete system with which we have been acquainted, was the one pursued by Dr. Palfrey, when minister of Brattle st. church. Some of the manuals which he then published were among the best which we have ever seen. We wish that they might be republished, being now out of print. The best single manual for the use of a teacher, which we are acquainted with, is "The course of instruction in the Christian Religion" by M. Coquerel, one of the pastors of the reformed church of Paris. This work and also his "Sacred History and Analysis of the Bible, well deserve translation.

In the acknowledgment of receipts by the Treasurer of the A. U. A., in the paper of last week, the amount received "from a friend in Londonderry," should have been printed $5 instead of $3.

THE CLAIM ON THE FEDERAL STREET CHURCH.

It was mentioned in the secular papers some short time since, that a claim had been set up to the Church and lands belonging to the Federal Street Society in this city, (Rev. Dr. Gannett's.) The press of other matter has prevented our saying any thing upon this subject, but as chroniclers of everything of interest to the denomination, we wish to put on record the particulars of this novel claim.

It appears that in 1727 several families of Scottish origin, from the North of Ireland, formed a Presbyterian Society in Boston. A barn, converted into a meeting-house, in 1720, was their first place of worship, which stood where the Federal street Church now stands. In March of the next year, Rev. John Morehead was settled; he died in 1773. In 1774, a new wooden church was erected on the spot previously occupied by the "transformed barn." The second minister, was Rev. Robert Annan; settled, 1783, dismissed 1786. At this period the "congregational order" was assumed, we believe, by an unanimous vote; and in April 1787, Rev. Jeremy Belknap was settled; he died in 1796. Rev. John S. Popkin was settled July 10th, 1799, and dismissed in 1802. Rev. Willliam E. Channing, D. D., was ordained 1803, and died October, 1842. Rev. E. S. Gannett, D. D. was ordained as colleague with Dr. Channing, and now remains the sole pastor. The present church was dedicated November, 1808.

The land on which the church stands was obtained by a deed of indenture, made June 9th., 1735, by and between John Little, on the one part, and George Glen and others, for themselves and as a committee appointed by the rest of the congregation belonging to the [illegible] ing house in Long Lane, Boston, on the other part. For and in consideration of the sum of one hundred and forty pounds five pence, in good public bill of credit of the Province of Great Britian, he, the said Little, sells and conveys a certain piece of land, with the meeting-house thereon, (being the same land at present belonging to the Federal-street Society, and gives a warrantee deed, reserving for himself and heirs his pew and seat therein now in his possession, which is to remain good to him and heirs in the same manner as the pews and seats of the rest of the proprietors. And the following conditions are embodied in the deed:

The said Little conveys the said piece or parcel of land, meeting-house, and premises, with the appurtenances, to said George Glen and others, and their successors in that trust and office forever, but to and for the only purpose, use, benefit, and behoof of the said congregation, according to the tenures, and after the same manner as the Church of Scotland hold and enjoy the lands whereon the meeting-houses are erected, forever, and for no other use, intent, or purpose, whatsoever.

It is upon the restrictions embodied in the deed, that this new Presbyterian Society in this city, which has had a corporate existence of about three years, soberly asks the Federal street Society, to quietly step out of the way and give up their church and property to them.

The record above shows that sixty-three years have elapsed since the society assumed the Congregational form, and no word of complaint has been heard from any of the heirs of John Little, the only parties, it would seem, who could by any sort of reason claim any thing for the change of the form of worship.

But we have heard within the past week, that this is not the first attempt which has been made to obtain this property. About twenty years since, two of our most distinguished lawyers were consulted upon the rights of the Federal street Society to retain their property by certain parties, who proposed to establish a Presbyterian Society, provided these learned gentlemen would give them reason to suppose that a claim could be successfully maintained in law.

After fully considering the matter, they gave it as their opinion that there was no possible ground to suppose that the law would sustain any such claim, and consequently the farther prosecution of the matter was abandoned.

The parties who have now revised the claim, we learn, base it upon the ground that this deed from John Little, was in fact a charity, and that the statute of limitation of possession, does not hold. We do not see how this can be called a charity, when a consideration is acknowledged to have been received for the deed of the land.

We learn that the Federal street Society, having consulted with some legal gentlemen upon the subject, have concluded to take no further notice of the matter. Whether this claim will be prosecuted to a decision remains to be seen, but as yet no intelligence of a suit being brought has come to the knowledge of the Society, though there would be one advantage arising from it, and that is, to settle the rights of the parties to this property, which seems to have been the subject of doubt to some who would desire to wrest it from the hands of those who have for more than half a century peaceably enjoyed it.

BENJAMIN ABBOT, L. L. D.—for half a century the beloved and honored Principal of Phillips' Exeter Academy, died at his residence in Exeter on Thursday morning, the twenty-fifth of October, aged eighty-seven years. We hope next week to give a more extended notice of this excellent man, under whose instructions it was the privilege of two of our number to receive an

LITERARY INTELLIGENCE.

We are glad to learn that Mrs. L. J. Hall's works, Marian, Joanna of Naples, Elizabeth Carter, The Blind Boy, Case of Conscience, and other smaller pieces, are soon to be published in a single volume. There are no writings of the kind that we would put into the hands of all, but especially of the young, with more unqualified commendation.

It is gratifying to our national vanity, which, we suppose, need not interfere with our personal humility, to read a paragraph like the following from an English paper:—

"The almost unprecedented popularity of Prescott's historical works in this country has induced the publisher, Bently, to issue a new and cheap edition for the 'million.' He has announced the immediate re-issue of all Prescott's popular histories in small five shilling volumes. These masterly historical works will thus be placed within the reach of a vast number of readers."

We learn from the Christian Examiner, that arrangements have been made for the following courses of lectures this season, before the Lowell Institute.

1. On the Progress of Organization among Plants; by Professor Wm. H. Harvey, of Trinity College, Dublin.
2. On Natural Religion; by Alonzo Potter, D. D., Bishop of the Diocese of Pennsylvania.
3. On Heat and Light; by Professor Edward Lassell, of Williams College.
4. On the History of the Federal Constitution; by George Ticknor Curtis, Esq.
5. On Agricultural Chemistry; by Professor James [illegible]

In 1653 lived Master Humphrey Chetham, and founded in Manchester a library which contains now nearly 20,000 volumes. To him England owes the credit of having *one* library open to the public. But this is the only one. So says the London Morning Advertiser.

ROBINSON CRUSOE. The authorship of this admirable work, which Dr. Johnson declared to be the best book of travels he was acquainted with, has recently, by Lieut. Walpole in a book entitled "Three years in the Pacific," been taken from De Foe, and attributed to Sir Robert Harley. The Lieutenant may be a good traveller, but he ought to live in Germany, and to apply this sort of skepticism to ancient religious writings, if he would thereby gain the credit of being a most learned scholar and sagacious critic.

THE LATE EDGAR ALLEN POE.—A new edition of Edgar A. Poe's works, complete in 2 vols., 8vo., with portrait, is about to be put to press by Mr. Redfield, with a memoir of the author's life by Jas. Russel Lowell, and remarks on his genius by N. P. Willis and Rufus W. Griswold. [Spirit of the Age.

GOSSIP. We were set thinking, the other day, on the dangerous facilities for gossip furnished to ministers in their parish calls from house to house, and on the need of the utmost watchfulness to avoid even the remotest appearance of that atrocious and disgusting sin. Some miserable piece of scandal was repeated in a small company, when a sensible person present quietly observed, —"True or not, it is to be hoped Rev. Mr. —— will not get hold of it!" We were conscious of an involuntary shudder, and silently renewed our vow against ministerial small-talk.

SUNDAY TRAINS.—We are sorry to see by the papers that a Sunday passenger train on one of our oldest rail-roads, is to be run between this city and a neighboring village. The importance of the Sabbath as a day of rest from labor, and a day of study, meditation and worship, can hardly be over-estimated in its influence on the mind and character of our people. Whatever breaks in on the stillness of the day jars on the peculiar feelings connected with it. Thus far, at least for several years, the religious sentiment of the community has been so far respected, that no cars have left the city on Sunday, and now we would entreat those who have the power in these things, to consider well before they establish a precedent which, if followed out, as it may be, must do so much in the neighboring towns, to disturb the quiet and impair the sanctity of our New England Sabbath.

TEA PARTY.—The Ladies of Mr. Pike's society had a tea-party on Wednesday evening, which went off very pleasantly, and was besides the means of raising a considerable sum for the advancement of our cause at the West.

FESTIVAL.—The Ladies of the South Congregational Society (Rev. Mr. Huntington's) will hold a festival in the vestry of the church on Thursday evening Nov. 8th, the proceeds of which will be devoted to the poor.

Mr. Henry L. Eustis, a graduate of Harvard College, and subsequently a graduate at West Point, has been appointed Professor of Engineering in the Lawrence Scientific School at Cambridge.

BRITISH MUSEUM. The buildings of the British Museum have cost since 1823, nearly £700,000, or three and a half millions of dollars; and the sums expended in purchases on the collection independent of this sum, since 1755, considerably exceed five millions of dollars.

PROFESSOR LIEBIG, the celebrated agricultural chemist, is about to visit this co[illegible]

MRS. ELIZA GARNAUT.

At the regular monthly meeting of the Trustees of the Temporary Home for the Destitute, the following letter, addressed to the sister, and other relatives of the late lamented matron having been read, it was voted that the same be entered on the records of the society and a copy handed to the press for publication.

To MRS. ANNE GWYNN and others, relatives of Mrs. Eliza Garnaut.

BOSTON, Oct. 1849.

The Trustees of the Temporary Home for the destitute, impressed with the magnitude of the loss which the community generally, and more particularly, the institution over which they preside, have sustained in the sudden and sad death of Mrs. Eliza Garnaut; have requested me to express to you, the beloved sister, and others to whom she was near in the ties of kindred and friendship, the feeling which they in common share with all who intimately knew her, upon this affecting bereavement which has deprived them of a most valuable co-laborer in the cause of humanity, and of a friend dear to them for her many virtues.

In doing this I am sure I shall only give utterance to the thoughts of every individual member of the board when I state her loss to be irreparable. For however much ability and worth may be found in another who shall occupy her place, we can scarcely expect to find that rare union of qualities which so eminently distinguished her. *Active and energetic*, she was ever ready to move when duty called; *courageous*, she followed wherever the voice of humanity summoned her; nor was there night so dark and stormy, or haunt of vice so vile, as to restrain her footsteps when her attentive ear heard that voice.

Disinterested, self-sacrificing, and with a heart ever glowing in love for all whom she could save, she seemed absolutely to forget her own wants, and her own necessities in her devotion to others.

Where, O where, we may well ask, can there be found another so able; so gentle; so dutiful; so loving, and so christianlike. To whom can the outcast of society come and find such sisterly sympathy and help; to whom amongst us can the orphan's cry be addressed and find such ready answer in parental tenderness and care. But it is not necessary to dwell upon her virtues with you, the sharers of her love. They are only mentioned here to show that those with whom she was associated, were not unmindful of her worth; that they, to some extent at least, appreciated the great service which she was able to render them. May God help us all, if the privileges we have enjoyed in communing with such a spirit as hers, do not enlarge our own capacities for good, and make us more truly worthy to be called his children.

In conclusion I tender you in behalf of the Trustees, their deep and heartfelt sympathy in the great and sad bereavement which you have been called upon to suffer, trusting that you will find consolation in the thought, that what is a present loss to you may be her gain; remembering that it is to such as she, the words of Jesus more nearly relate than to most of us when he says:

"Blessed are the merciful, for they shall obtain mercy."

"Blessed are the pure in heart for they shall see God.

THOMAS T. BOUVE,
Committee for the Trustees.

The Baptist Anniversaries, Prayer meetings, meetings of Massachusetts State Convention, Education and Charitable Societies, &c., have been holden in this city during the present week.

☞ A CARD. The Ladies of Grace Church, Medford, tender their grateful acknowledgments to their friends for the Christian sympathy and generous assistance which contributed so effectually to the success of their recent sale and Tea Party at Youle Cottage, Roxbury.

☞ SPECIAL NOTICE. The members of the Middlesex North Association, are notified that their next meeting will be held at the house of the Scribe in Groton, instead of at Tyngsboro', on Wednesday next, Nov. 7th.
nov3 JOS. C. SMITH, Scribe.

☞ TEMPERANCE ON SUNDAY EVENING. There will be a meeting at Tremont Temple, on Sunday Evening, at 7 o'clock, Nov. 4, on the subject of *Crime, Pauperism* and other *alarming Evils* originating in Intemperance.

Addresses by Rev. J. Pierpont, G. W. Bungay, Rev. A. A. Miner and other able speakers. The friends of *religion, humanity* and *Total Abstinence*, are earnestly invited to give their countenance to the occasion.

A Collection will be taken up.

F. R. WOODWARD, Sec.
M. GRANT, Pres.,
of Boston T. A. Society.
nov3

☞ PLYMOUTH AND BAY MINISTERIAL ASSOCIATION.—The next meeting of the Plymouth and Bay Ministerial Association, will be held at the residence of Rev. Whitman in East Bridgewater on Tuesday, Nov. 6, at 5 o'clock, P. M.
nov3 A. R. POPE, Scribe.

☞ REV. WILLIAM F. BRIDGE, late of the Cambridge Divinity School, will be ordained at East Lexington on Wednesday next.
Sermon, by Rev. Dr. Putnam, of Roxbury.

MARRIAGES.

In this city, Oct. 24, by Rev T. S. King, Mr Caleb Norris to Miss Melinda J., daughter Robert Orr, Esq.

In Mansfield, on Sunday evening last, at the Unitarian Church, by Rev William H. Kinsley, Mr Henry S. Kitrell to Miss Martha Anderson, both of Mansfield.

DEATHS.

In Bridgewater, Oct. 25, while on a visit to her daughter, Olive Alger Reed, wife of Lieut. Governor Reed, 65.

In North Chelsea, Oct. 19, Mr Sam'l Tewksbury, 69; 20th ult, Miss Elizabeth H. Shaw, 41; 22d ult, widow Hannah Butman, 91.

VIEWS of Death, by Henry Colman. Consolatory Views of Death, addressed to a Friend under bereavement, by Henry Colman, 1 vol, 25 cents.
Letters on European Life and Manners, new edition.
European Agriculture, 2 vols.
For sale by CROSBY & NICHOLS,
nov3 1is2os 111 Washington st.

NEW BOOKS, by Rev. Samuel J. May. CROSBY & NICHOLS, propose to publish, early in January, a new volume, by Rev. Samuel J. May, entitled Humanity; the same in all ages shown in a series of familiar Expositions of the prominent events and characters of the Bible. The book will be put to press as soon as 150 copies have been subscribed for in addition to those already obtained.
Persons wishing copies are requested to forward their names at once to the publishers.
C. & N., have also in press "Verse and Prose", by Mrs. E. B. Hall, comprising Meriam, Joanna of Naples and other Pieces.
They will publish, next week, a new edition of Tytler's Universal History, complete, in 2 vols. Also, the 6th number of the same work. Just received, a new and beautifully illustrated edition of Poems, by Amelia. The Sacred Poets of England and America; Mrs. Ellet's new book on the Bible; The Women of the Scripture; Watson's Poetical Quotations, all beautifully illustrated with the finest steel engravings.
nov3 1is2os 111 Washington st.

THE Christian Examiner and Religious Miscellany, No. CLVI., for November, 1849. Edited by Rev. George Putnam, D. D., and Rev. George E. Ellis.
CONTENTS.
Article I. The Scientific Meeting at Cambridge.
II. Miss Martineau's History of England.
III. Exposition of St. Matthew xvih. 15—18.
IV. Whipple's Lectures on Literature and Life.
V. The Massachusetts Board of Education.
VI. The American Bible Society.
VII. The Liberty of Rome.
VIII. The Rev. John Pierce, D. D.
IX. Notices of Recent Publications.
X. Religious and Literary Intelligence.
XI. Obituary.
CROSBY & NICHOLS, Publishers,
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PORTRAIT of Rev. Dr. Nichols, Pastor of the First Church in Portland, Me., engraved on steel by Andrews and Smith, $1 00. Just received by
CROSBY & NICHOLS,
oct27 1is2os 111 Washington st.

A CLERGYMAN, residing within ten miles of Boston, wishes to receive two boys, (of the age of ten or twelve,) into his family, to educate.
For particulars, inquire at this office. 1stf oct27

VALUABLE Historical Works. Journals of the Rev. Thomas Smith and Rev. Samuel Deane, Pastors of the First Church in Portland, with notes and biographical notices and a Summary History of Portland, by William Willis, 1 vol, 8vo, 483 pages, $2. 3 Portraits.
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OFFERS FOR SALE AT LOW ARICES,
ENGLISH, FRENCH AND AMERICAN STATIONARY, ACCOUNT BOOKS,
PENKNIVES, SCISSORS GOLD PENS,
English and American BIBLES,
nov3 1stf 124 Washington Street, Boston.

LITTELL'S LIVING AGE. No. 286. 12½ cents.
CONTENTS.
1. Mornings among the Jesuits—Christian Observer.
2. What Becomes of Discharged Prisoners?—Chambers' Journal.
3. German Travellers on North America—Spectator.
4. Nature's Ice Caves—Chambers' Journal.
5. Language of the Tombs— " "
6. Water in London—Spectator.
7. The Modern Vassal, Chap. V.—John Wilmer.
8. Story of a Family, Chap. XVIII.,—Sharpe's Magazine.
9. Maiden and Married Life of Mary Powell,—Sharpe's Magazine.
10. Turkey and Russia—London Times.
ILLUSTRATION.—The Great Sea Serpent of 1848,—from Punch.
POETRY.—Three Days of Cristopher Columbus—Peace—The Fountain in Winter—Blessing—The Red Flag—A Few short Years.
Published weekly, at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield sts. nov3
☞ Nearly Ready. The Modern Vassal. By John Wilmer. Price 25 cents.

WINSOR'S History of Duxbury. History of the town of Duxbury in the State of Massachusetts, with Genealogical Registers, by Justin Winsor, 1 vol, 8vo.
This day published by
CROSBY & NICHOLS,
nov3 1is2os 111 Washington st.

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We have purchased a very large stock of Paris Cloaks and Mantilets, from the belebrated house of Madame Armonville, rue de Richelieu, Paris, which will be offered for sale at an early day. Our stock of Merinos, Thibets, Cashmeres, Paris Cloths, and other fabrics for Cloaks, is now open, and merits the attention of all the Ladies.
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LADIES' EXCHANGE,
September 25.
sep29. GEO. W. WARREN & CO.

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ANY QUANTITY from a SIXPENCE WORTH to a PACKAGE,
and always *at prices entirely beyond the reach of competition.*
MERCHANTS IN THE COUNTRY,
Ladies buying for their own use, and all others, are invited to test the advantage of buying at
JEWETT & PRESCOTT'S
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AMERICAN MUTUAL
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EXPENSE OF INSURANCE REDUCED 25 PER CENT.
GUARANTEE CAPITAL AND ACCUMULATION.
$150,000.
THE Public are invited to examine the *Charter*, plan of operation, and Annual Report of this Company, which has issued 1800 POLICIES since its organization—twenty months.
The rates of premium are TWENTY-FIVE PER CENT. LESS than charged by other Life Companies, the Guarantee Capital has been increased, and all the business transactions of the Company simplified, and its expenses lessened, by the whole being reduced to a CASH STANDARD.
REFERENCES:
Hon. F. C. GRAY, A. H. VINTON, D. D.
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PREPARATORY AND HIGH SCHOOL,
TO commence on Monday, October 1st. Hours, 9 till 2. Designed to furnish a thorough course of instruction, under the best Teachers, in every branch of Female Education,—to qualify Young Ladies for any sphere of duty, or any circle in society.
Our rooms are spacious and retired, comprising a
LADIES' SELECT
FAMILY GYMNASIUM,
completely furnished with
APPROPRIATE GYMNASTIC AND CALISTHENIC AP

POETRY.

[For the Register.]

THE HOURS.

BY JONES VERY.

The minutes have their trusts as they go by,
To bear His love who wings their viewless flight;
To Him they bear their record as they fly,
And never from their ceaseless round alight.
Rich with the life Thou liv'st they come to me,
Oh may I all that life to others show;
That they from strife may rise and rest in Thee,
And all thy peace in Christ by me may know.
Then shall the morning call me from my rest,
With joyful hope that I thy child may live;
And when the evening comes 'twill make me blest,
To know that Thou dost to weary laborers give;
Such as Thou dost to every laborers send,
Whose sleep from Thee doth with the dews descend.

The following beautiful poem forms a part of Dr. Holmes' capital Report on the Berkshire Ploughing Match.

THE PLOUGHMAN.

BY DR. O. W. HOLMES.

Clear the brown path to meet his coulter's gleam!
Lo, on he comes behind his smoking beam,
With toil's bright dew-drops on his sun-burnt brow,
The lord of earth, the hero of the plough!

First in the field before the reddening sun,
Last in the shadows when the day is done;
Line after line along the bursting sod
Marks the broad acres where his feet have trod;
Still where he treads the stubborn clods divide,
The smooth, fresh furrow opens deep and wide,
Matted and dense the tangled surf upheaves;
Mellow and dark the ridgy cornfield cleaves,
Up the steep hill-side where the laboring train
Slants the long track that scores the level plain;
Through the moist valley clogged with oozing clay,
The patient convoy breaks its destined way;
At every turn the loosening chains resound,
The swinging plough-share circles glistening round,
Till the wide field one billowy waste appears,
And wearied hands unbind the panting steers.

These are the hands whose sturdy labor brings
The peasant's food, the golden pomp of kings;
This is the page whose letters shall be seen
Changed by the sun to words of living green;
This is the scholar whose immortal pen
Spells the first lesson hunger taught to men;
These are the lines, O, Heaven-commanded Toil,
That fill thy deed—the charter of the soil!
O, gracious Mother, whose benignant breast
Wakes us to life and lulls us all to rest,
How thy sweet features, kind to every clime,
Mock with their smile the wrinkled front of Time!
We stain thy flowers—they blossom o'er the dead;
We rend thy bosom, and it gives us bread;
O'er the red field that trampling strife has torn,
Waves the green plumage of thy tasselled corn;
Our maddening conflicts scar thy fairest plain,
Still thy soft answer is the growing grain.

Yet, O, mother, while uncounted charms
Round the fresh clasp of thine embracing arms,
Let not our virtues in thy love decay,
And thy fond weakness waste our strength away.

No! by these hills, whose banners, now displayed,
In blazing cohorts Autumn has arrayed;
By you twin crest, amid the sinking sphere,
Last to dissolve, and first to re-appear;
By these fair plains the mountain circle screens
And feeds in silence from its dark ravines;
True to their home these faithful arms shall toil
To crown with peace their own untainted soil;
And true to God, to Freedom, to Mankind
If her chained bandogs Faction shall unbind,
These stately forms, that bending even now,
Bowed their strong manhood to the humble plough,
Shall rise erect, the guardians of the land,
The same stern iron in the same right hand,
Till Graylock thunders to the parting sun,
The sword has rescued what the plough-share won!

MISCELLANEOUS.

THOUGHTFULNESS IN CHILDHOOD.

BY MRS. J. C. NEIL.

"You little liar! how dare you tell such a story!"

Strange as it may seem in a civilized community, in one, moreover, where education is a thing so much talked of and written upon, words like those we have quoted above are often heard by a trembling, shrinking offender, convicted by a mother's rash rebuke of a fearful fault. The mother herself has learned from Divine truth, and from years of worldly experience, to 'abhor a lie' she is fearful lest her child should be guilty of concealment and deception, and in her over anxiety, she brings about the very thing she dreads.

The child had doubtless been betrayed into a fault, had perhaps denied it through a fear of corporeal punishment, liberally promised to deter it from such a commission, and in the heat of the moment, that friend whom God has given for a gentle guide and counsellor, is changed into a rash accuser and dreadful judge. The child's heart is withered, the penitent confession which was even then trembling upon his lips, finds no utterance.

'My mother calls me a liar'—is the thought that has checked this better impulse. Ten to one if the offender be at all thoughtful, this reserve becomes in time sullenness, and actual deception. He feels the unintentional injustice that has wronged him in the first instance, and he becomes habitually that which at first he shrank from being called 'a liar.' The mother marks this with pain. The child is constantly irritated by suspicion and accusations, and the dream of life, which should be so good and beautiful and pure, is made wretched by a wounded spirit, to end it may be in actual guilt, and a course of crime which brings that mother's grey hairs with sorrow to the grave.'

We once knew an instance of the kind, altho' its effects were not so fatally disastrous.

'I can well remember,' said the lady who herself has given us the anecedote—'one of the first untruths I was ever guilty of. My stepmother had theorized much on the subject of education, and conscientiously, I have no doubt, endeavored to bring us up to be perfect men and women. One of her chief hobbies was dieting. The favorite dish was displaced by others now and then, but while the fancy lasted, we were fed chiefly from it. For instance, when milk was not to be had in winter, our breakfast consisted of bread and molasses. In summer, a bowl of bread and milk took its place, and this we supped in stillness, for we were rarely allowed to speak at the table, while those around us drank their tea or coffee, and discussed toast, steaks, broiled fish, or whatever may have been on the table. It was not in a child's nature to be content with this, and I confess that, I, as the eldest, considered it great injustice. I was told it was for my own good, that we should be strong and healthy on our plain fare—but why did not the rest adopt it? Besides, I did not see but that my terrible headaches were as bad, nay worse, than when my own dear mother saved the nicest bits of fowl and flesh for me, and nursed me with a tenderness I had not then appreciated. One summer there came a baker into our immediate neighborhood, and our new mother found that crackers were less trouble than bread, so on broken crackers, pounded in a mortar, I remember, for many a time was it my task to prepare them, we were thenceforth to be satisfied.—Crackers and milk would have been an agreeable change, but as a constant morning and evening meal, my appetite tried out against it. I sickened at the sight of the dish—never did the Israelites in the wilderness loathe the quails more than I those broken crackers. You may smile, but I cannot to this day forget the feeling.

'One bright summer morning—I can see the room now, the very pattern of the wall paper, the Yankee clock and all—we had our breakfast alone. Unfortunately, a plate of fresh bread, prepared for the other table, stood near our bowls. The temptation was too great. 'You are to give me bread this morning,' said I to the girl who was pouring the milk. I tried to speak confidently, so she could not suspect the order was mine. I did not wish to lie if I could help it.

'Did your mother say so?' asked she.

'There was a moment of hesitation, and then I faltered out in a low tremulous 'yes.'

'Unfortunate child! Our mother was in the next room at work. She had listened, she confronted me before the words were fairly uttered. 'You wicked, *lying* child! go to your room this instant—undress and go to bed. You shall not contaminate the rest by your example.'

'How could I meet those large, bright eyes!—How could I explain to her the loathing that had [illegible] day after day. Nay, I remember sullen silence. But it was a warm day, and I found my night dress very comfortable. Moreover, I stole into the next room, and brought away the first book I could find. It was thus I first made acquaintance with 'Tales from the Drama.' It was no punishment for me to lie there, so cool and quiet, instead of being in the crowded school-room; to exchange Goodrich's History for those delightful tales. Only once did I give way to the lonely sense of banishment, and that was when the door was opened at dinner time, and my untasted bowl of milk and crackers was brought in.'

Unfortunately, however, it did not end here, and the opprobius epithet of 'liar' followed her through many years of distrust and mental unrest, for weary of contending with what was received as a fact in the household, she at last made good her cause of deceit when truth would not serve her purpose. It was not until mature reflection, and a strong religious principle came to her aid, that she was enabled to escape from the moral thraldom thus brought about. We can readily understand how this may have been; that the mother did not dream she was thus perilling the purity of an immortal soul; nay, that she wept in secret more than once over the obduracy of the child. But she did not understand her nature. Timidity she at first mistook for sullenness, and at last it indeed became so. We do not think this a solitary instance of mismanagement, and, as far as our own experience goes, if mothers would 'theorize' less, and study the dispositions of their little ones more closely, the grand aim of education would be more successfully carried out. These thoughts were suggested by a truthful passage in a work by Jean Paul, which has recently come under our notice. We quote it in support of our creed.

"Truth is not so much a branch as a blossom of moral, manly strength. The weak, whether they will or not, must lie. As respects children for the first five years, they utter neither truth nor falsehood—they only speak. Their talk is thinking aloud; and as one half of their thoughts is often an affirmative, and the other a negative, and unlike us, both escape from them, they seem to lie when they are only talking to themselves. Often they do not understand your question, and give an erroneous rather than a false reply. We may ask, besides, whether when children seem to imagine and falsify, they are not often relating their remembered dreams, which necessarily blend in them with actual experience.

"Children everywhere fly on the warm sunny side of hope. They say when the bird or the dog has escaped from them, without any reason for the expectation, 'he will come back again soon.' And since they are incapable of distinguishing hope, that is imagination, from reflection or truth, their self-delusion consequently assumes the appearance of falsehood. For instance, a truthful little girl described to me various appearances of a Christ-child, telling me what he had said and done. In all these cases in which we do not desire to mirror before the child the black image of a lie, it is sufficient to say, "Be sober—have done with play.'

"Finally, we must distinguish between untruths relating to the future and the past. We do not attribute to a grown man who breaks his word in reference to some future performance, that blackness of perjury which we charge on him who falsifies what has already been done; so with children, before whose brief vision time, like space, is immeasurable, and who are unable to look through a day as we through a year, we should widely separate untruthfulness of promise, from untruthfulness of assertion. Truth is a divine blossom upon an earthly root; of course it is in time not the earliest, but the latest virtue."

LEVELLING DOWN.

We commend to all persons that hold the impertinent theory of "writing down to children's comprehension," or preaching down to it; all composers of dilated literature for the nursery; all deliverers of namby-pamby Sunday School General Lessons,—or accessaries to such inflictions before the act,—the following sensible passage from "The Caxtons." It can do no harm to read the whole book.

"From that time I first date the hour when I felt that I loved my father, and knew that he loved me; from that time, too, he began to *converse* with me. He would no longer, if he met me in the garden, pass by, and smile and nod; he would stop, put his book in his pocket, and though his talk was above my comprehension, still somehow, I felt better and happier, and less of an infant, when I thought over it, and tried to puzzle out the meaning; for he had a way of suggesting, not teaching—putting things into my head, and then leaving them to work out their own problems.

'Papa,' said I, one day, 'there are no fairies now.'

'What then, my child.'

'Why—how then can my domino box be changed into a geranium and a blue and white flower pot.'

'My dear,' said my father, laying his hand on my shoulder, 'every body who is in earnest to be good, carries two fairies about with him—one here,' and he touched my heart; 'and one here,' and he touched my forehead.

'I don't understand, papa.'

'I can wait till you do, Pisistratus.'"

LOVE TO CHILDREN.

Amongst the many admirable traits by which the character of Sir Thomas Fowell Buxton was distinguised, Mr. Binney directs us to "observe his interest in young people; his sympathy in their pleasures; his participation of their amusements; his anxiety to see them happy:—his readiness to ride or shoot with them in a morning, and to suggest to them words for their charades at night. *But his delight in children!* This is always the indication of a genial nature—a pure, unworn, and selfish heart. "Never," says Lavater, "make that man your friend, who hates bread, music or the laugh of a child." Certainly, to *hate* any of these would be very bad.

I think I could even explain the philosophy of the first. There may be something of insensibility to the second, without amounting to positive dislike, that may not materially affect the character—as in the case of our friend before us: but if the gleeful, leaping laugh of childhood is distasteful to a man, especially if he hates it, or hates to hear it—believe Lavater, and have nothing to do with him. Depend upon it, he is either thoroughly without a soul, or he has so soiled and blackened it by sin, that the sound issuing from young and innocent lips pierces to his heart like the constrained remembrances of a forfeited inheritance. You may be sure he has got about him no common guilt. To him, in a worse sense than the poet meant it, the beautiful but melancholy verse applies:

I remember—I remember
The fir trees dark and high;
I used to think their spiry tops
Were against the sky.

It was a childish ignorance,
But now 'tis little joy,
To know *I'm further off from heaven*
Than when I was a boy!

Sir Thomas Fowell Buxton delighted in children, and they, with their instinctive perception of those that like them, delighted in him. He used to walk with them, and talk to them, and try to turn their attention to God in his works. He was fond of pointing out the skill that was displayed in the packing of a bud, and of drawing other interesting lessons from flowers. On this account, his little nephews and nieces, (bless their young hearts!) when they saw the snow-drops and violets in the early spring, used to welcome them as "*Uncle Buxton's Sermons.*"

His paternal character would seem to have been beautiful. Only think of the leader of a section of the House of Commons—the man bending under the weight of public business, absorbed by interests the most momentous, and fighting with difficulties that demanded and had, nights and days of anxiety and labor—think of him coming along the Strand from some parliamentary committee, stepping into a shop to purchase a picture, hiding it when he got home among the torn-up letters and envelopes in his basket that when his little children should rummage ongst them, or turn them out, he might hear their exultation at discovering the treasure, and join in a joy that would ring like the news of a nursery California! He was lying one day very fatigued and tired, on a sofa; one of his sons was lying on another: their eyes were alike just opened, though each supposed the other to by thousands as a leader, and seemed born for authority and command—slowly and quietly rose up from his position—trod softly and stealthily across the room—placed a chair—lifted the feet of the young sleeper, and as they seemed to be hanging uneasily from the sofa—laid them gently on the chair, and then crept back again carefully as he had gone, and lay down to his own repose! All had been seen, though he thought not so.—It would never have been mentioned—it might not have been remembered by him—had it been a thing known only to the father. It was the irresistible impulse, the gushing out of irrepressible affection. I dare say he turned away from the lad with a glow at his heart and a prayer on his tongue; a prayer whose answer he had already, though unconsciously, secured; for the impression of that act on the heart of the son must have given such sacredness to the wishes of the father, as could not fail, I should think, to have done more for the youth's virtue than any mere preceptive teaching could have secured.

The same traits appear in his letters about his children, and in his correspondence with them. He is always anxious, indeed, about their possessing a strong, decided character; but he betrays constantly not only the strength but the tenderness of his own. Little things indicate character more than great ones. How much there is in his promising the boys half a crown for the repetition of some poetry, and then, if visitors—grown-up people—happening to be present, asking them to rehearse something, and *handing to each of them a half crown too!* Or in his playful letters to his little children;—his asking after the dogs and ducks—and his description of pony. Why, there's poetry in all this. Buxton indeed, did not write poetry; but what was better, he acted it, lived it, by his practical combination of the beautiful with the true.

EDGAR A. POE.

It is long since we have read a sadder tragedy, than the life of the late Edgar A. Poe. He was one who had learned to rule his intellect, but never to rule his passions. Had he bestowed a tithe of the pains in the discipline of his character, as of his mind, he would probably have had more than the success which his ambition craved; but as it was, he lived and died wretchedly. He was certainly a man of genius. In portraying the more passionate moods of the mind, especially as they appear when colored by superstition, by remorse, and by those vague sentiments which make men feel the near and mysterious presence of invisible agencies, he was unsurpassed. He was a literary artist. His style of writing could not be imitated without making the imitator ridiculous. But in verse, he was one who had discovered the appropriate form, for his peculiar modes of thought. No living writer, unless it be Tennyson, has shown a nicer artistic sense in his versification, and in a certain circle of thought, which was an elevated, though a narrow one, no writer of the time has exhibited a more thoroughly poetic mind. The following we find quoted as his last poem. It goes far of itselt to substantiate what we have said of him, and to make us regret that the life of one, who might have been an honor to his country, should have been such a mournful failure.

From the Union Magazine.

POE'S LAST POEM.

THE BELLS—BY EDGAR A. POE.

I.

Hear the sledges with the bells—
Silver bells!
What a world of merriment their melody fortells!
How they tinkle, tinkle, tinkle,
In the icy air of night!

While the stars that over-prinkle
All the heavens, seem to twinkle
With a crystaline delight;
Keeping time, time, time,
In a sort of Runic rhyme,
To the tintinnabulation that so musically wells
From the bells, bells, bells, bells,
Bells, bells, bells—
From the jingling and the tinkling of the bells.

II.

Hear the mellow wedding bells,
Golden bells!
What a world of happiness their harmony foretells!
Through the balmy air of night
How they ring out their delight!
From the molten-golden notes,
And all in tune,
What a liquid ditty floats
To the turtle-dove that listens, while she gloats
On the moon!
Oh! from out the sounding cells,
What a gush of euphony voluminously swells!
How it swells!
How it swells
On the Future! how it tells
Of the rapture that impels
To the swinging and the ringing
Of the bells, bells, bells, bells,
Bells, bells, bells—
To the rhyming and the chiming of the bells!

III.

Hear the loud alarum bells,
Brazen bells!
What a tale of terror, now their turbulency tells!
In the startled ear of night
How they scream out their affright!
Too much horrified to speak,
They can only shriek, shriek,
Out of tune,
In a clamorous appealing to the mercy of the fire,
In a mad expostulation with the deaf and frantic fire
Leaping higher, higher, higher,
With a desperate desire,
And a resolute endeavor
Now—now to sit, or never,
By the side of the pale-faded moon.
Oh, the bells, bells, bells!
What a tale their terror tells
Of Despair!
How they clang, and clash, and roar!
What horror they outpour
On the bosom of the palpitating air!
Yet the ear, it fully knows,
By the twanging
And the clanging,
How the danger ebbs and flows;
Yet the ear distinctly tells,
In the jangling
And the wrangling,
How the danger sinks and swells,
By the sinking or the swelling in the anger of the bells—
Of the bells—
Of the bells, bells, bells, bells,
Bells, bells, bells—
In the clamor and the clangor of the bells!

IV.

Hear the tolling of the bells—
Iron bells!
What a world of solemn thought their monody compels!
In the silence of the night,
How we shiver with affright
At the melancholy menace of their tone!
For every sound that floats
From the rust within their throats
Is a groan.
And the people—ah, the people—
They that dwell up in the steeple,
All alone,
And who, tolling, tolling, tolling,
In that muffled monotone,
Feel a glory in so rolling
On the human heart a stone—
They are neither man nor woman—
They are neither brute nor human—
They are Ghouls.
And their king it is who tolls;
And he rolls, rolls, rolls,
Rolls.
A pæan from the bells!
And his merry bosom swells
With the pæan of the bells!
And he dances and he yells;
Keeping time, time, time,
In a sort of Runic rhyme,
To the pæan of the bells—
Of the bells:
Keeping time, time, time,
In a sort of Runic rhyme,
To the throbbing of the bells—
Of the bells, bells, bells—
To the sobbing of the bells;
Keeping time, time, time,
As he knells, knells, knells,
In a happy Runic rhyme,
To the rolling of the bells—
Of the bells, bells, bells, bells,

W. T. G. Morton, M. D.

SURGEON DENTIST.

No. 19 Tremont Row, Boston.

WOULD RESPECTFULLY ask public attention to an improvement he has lately introduced in making gold plates for the insertion of *Artificial Teeth*, which is certified to by the editors of the following Journals, after having personally examined several different cases.

[From the Boston Medical and Surgical Journal.]

"GOLD PLATE WORK IN DENTISTRY. Those who are interested in the onward progress of the mechanical part of dentistry, will read the communication from Dr. Morton, in the Journal, of May 23d, with much satisfaction. We recently examined a specimen of the beautiful philosophical contrivance referred to, by which a plate, fitted to the roof of the mouth, actually sustained a weight of ten pounds, by the mere pressure of the atmosphere. If it is an old principle, it is certainly a very admirable one, which in this particular application, commends itself at sight. If our operators would obviate the swaying, sliding movement, which the tongue, in an imperfect cast of the region, gives to an upper set of artificial teeth, they would at once be influenced by the suggestions contained in this article. Dr. Morton deserves the thanks of practitioners and the public for this improvement in the practice of dentistry."

[From the Christian Register.]

"The publisher of this paper would bear testimony to the successful operation of this invention, having, on a recent occasion, tried with his own hands, to remove one of these plates, and found himself unable to do it without applying more strength than he deemed prudent, though requested so to do. The opinion of the conductors of the Medical Journal, as to the importance of this invention, will be confirmed by the following quotation from a letter lately received by the proprietor of the Christian Register, from a highly respectable gentleman in Vermont, to whose wife a set was applied.

"The manner of fitting gold plates for the insertion of teeth, by Dr. Morton, as witnessed by you the other day, was recently put to a very severe test. A staple was soldered to the plate before it was inserted in the mouth, and the following weights were raised upon the patients' erecting the head, after a string had connected them together, without detaching it from the jaw. First, 1 lb.; 2nd—2 lbs.; 3d—5 lbs; 4th—7 lbs.; 5th—10 lbs. No heavier weight was attached, as it was feared it would irritate the jaw too much."

[From the Boston Courier.]

"The simplicity of the operation is only equalled by its beautiful and satisfactory effect. It would hardly be credited that a metallic plate, by being simply placed in contact with the palate, and unassisted by wires, rivets, or any sort of fastening, would adhere so firmly as not to be removed by a force nearly sufficient to draw a tooth. We chanced, a few days since, to be a witness of the surprising tenacity with which one of these palates kept its hold. As a matter of curiosity in pneumetics, we attempted to remove it immediately after it had been applied, and found that it resisted all the strength which we deemed safe to apply in experimenting upon the human body."

[From the Daily Evening Transcript.]

"GOLD PLATES IN DENTISTRY. We have witnessed a very perfect contrivance recently effected by Dr. W. T. G. Morton of this city, by which gold plates are adapted to the roof of the mouth, so that an upper set of teeth is retained in its place without the aid of rivets or appliances of any kind, by the simple power of atmospheric pressure. So firmly was the plate attached by this process, that we could not by a strong pull with one hand, detach it from the mouth of the subject. The tenacity is such that the plate sustains a weight of many pounds without losing its hold. The process is as beautiful as it is simple."

[From the Boston Atlas.]

"We had an opportunity, a few days since, of examining the adaptation of a gold plate to the roof of the mouth of a young lady. It was done by Dr. Morton of this city, and reflects the highest credit on his skill, as a practical and scientific dentist. The plate was fitted with the most perfect exactness, and retained in its place with the greatest firmness, upon the principle of atmospheric pressure. Dr. Morton has succeeded perfectly in calling into requisition the element in which we live and move to aid in thus supplying a defect of nature upon a very simple, and at the same time, ingenious process. He deserves the thanks of the community for this successful application of his philosophic mind to the alleviation of the misfortunes of his fellow beings; and it adds another laurel to his brow, as a benefactor of mankind."

[From the Boston Weekly Journal.]

"We refer to a new modification of the principle of atmospheric pressure, for the purpose of retaining plates for the insertion of artificial teeth. The advantages of Dr. Morton's plates, are, that it may be applied in all cases, that its adhesion is immediate after its application; that no ordinary cause can detach it, as it will bear a weight of ten pounds without separating."

[From the Christian Alliance and Family Visiter.]

"GREAT IMPROVEMENT IN DENTISTRY. Dr. W. T. G. Morton of this city, has, after repeated experiments, succeeded, by a new philosophic application of the principle of atmospheric pressure, to hold the gold plate so firmly fixed in its position in the mouth, that it will sustain a weight, according to the testimony of the Boston Medical Journal, of ten pounds. This improvement will obviate the great inconvenience which has hitherto been experienced during the process of mastication. We can testify to the value of this improvement by our own personal examination of the application of one of these plates. eopif oct6

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well Know— M. H.—, enjoys a commanding prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

Music, Drawing, Dancing, &c., by the best Teachers in Boston.

The Second Quarter commences Monday Sept. 10th.

REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Jan. 29, 1849. oslv

CHAPMAN HALL SCHOOL,

IN CHAPMAN PLACE.

THE Sixteenth Annual Term of this School, will commence on the first Monday in September next.

The Annual Catalogue of the Teachers and Pupils with the Terms, &c. annexed, may be had at the store of Messrs. Crosby & Nichols, No. 111 Washington Street, and that of Mr. Benj. H. Greene, and Mr. S. G. Simpkins, 124, same street. AMOS BAKER.

N. B. Chapman Place leads out of School Street, near Horticultural Hall. ag25.

APOTHECARY. SMITH & MELVIN, 325 Washington street, under Amory Hall, continue to give particular attention to the *prescripts* of Physicians and the medical requisitions of families. Confining themselves as they do principally to the legitimate business of the apothecary or scientific and practical Pharmacy, and having unusual facilities for importing and selecting their medicines, customers may be assured of the purity and genuineness of every article dispensed at their establishment. june23

BROOKFIELD FAMILY SCHOOL FOR BOYS.

THIS Institution is in the seventh year of its existence, and is known to many citizens of the Commonwealth. To those less acquainted, it may be proper to state, that the number of pupils is at present limited to 20: and ordinarily, lads are not received who are over 12 years of age; while those who enter before this age, remain as long after, as may seem mutually agreeable to parents and principal. The School is as perfect a family, as the ability of the principal and circumtsances will allow. The next term, or half year, will commence on the first Wednesday in November. Circulars of more specific information will be promptly forwarded to such as desire more particulars. In Boston, parents may inquire of John Homans, M. D., Geo. Howe, Esq., and G. B. Blake, Esq.

W. A NICHOLS, Principal.

Brookfield, Sept. 8 eop4t

LITERARY "CORNER STONE"

"ONCE possessed of a work so able, copious and scientifically constructed, as

WEBSTER'S QUARTO DICTIONARY,

one discovers a hundred benefits previously unthought of. Old uses, and new uses, and disuses and abuses,—old terms, and new terms, and the history of the rise and progress of terms,—together with apt citations, pointed and sparkling,—with other benefits I need not attempt to enumerate,—combine to make him feel the work a desideratum—to lay it as a corner stone in his library. Or rather,—since corner stones are not often disturbed,—as a janitor,—a librarian,—ever at his post, ready to converse on whatever topic is at hand."

Charles Beecher.

July, 1849.

Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers. 6weopis. sep29.

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No. 6 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 24th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

Having directed all his studies, for several years, to the end of qualifying himself to teach in the best manner, the undersigned hopes for such results as will, in some degree, satisfy his long cherished desires.

The terms will be the same as heretofore: Twenty-five Dollars per quarter, or One Hundred Dollars per year, all branches included, payable semi-annually in January and July.

Application may be made at No. 6 Allston street, head of Bullfinch street, at which place parents and guardians are invited to call to see the School Rooms, and confer with the principal. sep29.

SUNDAY SCHOOL MANUALS.

S. G. SIMPKINS publishes the following series of highly approved Sunday School Manuals.

1. CHANNING'S CATECHISM for young children. Price 50 cts per doz.
2. WORCESTER ASSOCIATION CATECHISM, Fifteenth Thousand. $1 100 per doz.
3. THE CHRISTIAN'S CATECHISM, or Lessons from the Old and New Testament. $1 20 per doz.
4. BIBLE BIOGRAPHY in the form of Questions with [illegible] to Scripture for Answers, for Schools and Families. [illegible] want of a Grammar, by G. W. Greene. ag25.

Waterman's Patent Ventilated Refrigerator.

MY Patent Refrigerator is introduced to the public in full confidence that all the serious objections to the old ones are overcome, so far as they can be, without violating the laws that govern caloric. The principal improvements are the ventilator, double covers and valve. There are several minor improvements, which, when seen, will be readily appreciated. They are made in the most thorough manner, and lined with zinc of sufficient thickness to insure their duration.

WATERMAN'S PATENT HAND SHOWER BATH, AND IMPROVED BATHING PAN.

The Bathing Pan started on its mission of health and cleanliness from my establishment, fifteen years ago, since which, it has, by its own merits, worked its way to all parts of the civilized World, and thousands upon thousands have been sold, to those, who but for this invention, would have had no means of Bathing, owing to the expense and trouble attending the old bath tub and shower bath. My patent hand Shower Bath was invented and introduced as an adjunct to the Bathing Pan, thus allowing one to enjoy the luxury of a shower bath in the summer months, without being encumbered with the closet bath, the remaining nine months of the year, and has become a general favorite on that account.

WATERMAN'S PATENT LAMP TEA KETTLE.

Every year since the introduction of the Cooking Range, at the approach of Summer, I have had many, and urgent calls for an article to boil water in, without making a fire in the range. The above is the result of my endeavors to answer the call, and is to my entire satisfaction. It will be found both useful and economical in hot weather, to all who use by Range, and at all seasons, to families that board either at Hotels or elsewhere. To Ladies keeping house in a snug way, and performing their domestic duties from *choice*, it is invaluable, and will answer for the Bachelor in his dreary lodging-room.

WATERMAN'S PATENT BROILER.

This article was invented for the special benefit of those who cook by Range, but experience has proved it to be equally beneficial when used on cooking stoves, or before the wood fire. It combines economy with convenience, and gives entire satisfaction to all who have given it a thorough trial, as it saves all the fat and juices of the meat, and prevents the unpleasant odor always attending the process of broiling by the old method.

N. B. Turn the steak frequently while broiling, and it will be the sooner and better cooked.

WATERMAN'S HOUSE LANTERN.

That safety and convenience should prompt every housekeeper to have a lantern is an indisputable fact. The objections to those now in use, are, that when the glass is broken the remaining portion has to be thrown away (although it costs twice as much as the glass) and the top cannot be cleased of the soot that collects in it. My lantern is so arranged, that a new glass can be put in for the cost of the glass alone; and the top, being moveable, can be kept as clean as any other part, thus becoming a reflector, instead of an absorbent of light, as in the old ones. The top being flat, any vessel can be put thereon, where hot water will be always in readiness, in case of sickness during the night, or for the gentlemen's Shaving water in the morning, thus answering the double purpose of a nursery lamp and lantern. (Regis. for Pat. 1848.)

WATERMAN'S FOUNTAIN COFFEE FILTER.

Through all the years of my experience as a Kitchen furnisher I have sought for a coffee machine, that the cook could manage, and always bring to the table pure extract of coffee without sediment, and have not found it; hence the accessity for improvement; the result, (after many experiments) is, the fountain filter, by which, cooks of the smallest intellectual capacity, can always put upon the table the purest coffee, with the least possible trouble to themselves and the most comfort to their employers. (Registered for Patent 1848.)

INFANTS' BATH TUB.

The utility of this article is so self-evident, that it has long been considered an indispensable appendage to the nursery,—its peculiar form making it easy for the child, and convenient for the nurse, it being light to handle and readily emptied, both ends forming a spout to pour from. Since its introduction (about the same time with my Bath Pan for adults,) I have not been called upon to make one of the old pattern, or alter this in any way, it having given entire satisfaction as it was first made. The sale has been steadily on the increase ever since, and as it has been copied by many other manufacturers, it may be considered as having gained a worthy reputation, on the strength of its own merits.

The above named articles, invented by the subscriber, are manufactured and for sale at his Kitchen Furnishing Ware Rooms, 83 and 85 Cornhill, 6 and 8 Brattle and 73 Court street.

The place for all on the eve of housekeeping, and those already established, to procure every article appertaining to the kitchen department, of the best quality and at the lowest prices. Goods sent to all parts of the City and adjacent towns, free of expense to the purchaser. Those visiting the City by Railroad, can have their goods packed and sent to the Depot, in season for the evening train, by mailing their selection in the early part of the day.

june9 7m NATH'L WATERMAN.

Ayer's Cherry Pectoral

FOR THE CURE OF

COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full relief that it will subdue and remove the severest attacks of disease upon the throat and Lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of CHERRY PECTORAL may be seen in the following:—

VALENTINE MOTT, M. D.,

"It gives me much pleasure to certify, &c. &c. &c.—Ayer's CHERRY PECTORAL, which I consider peculiarly adapted to cure diseases of the Throat and Lungs."

THE RT. REV. LORD BISHOP FIELD

writes in a letter to his friend, who was fast sinking under an affection of the Lungs:—"Try the CHERRY PECTORAL, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS,

of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of Croup by the CHERRY PECTORAL."

ASTHMA AND BRONCHITIS.

The Canadian Journal of Medical Science

states, "That Asthma and Bronchitis so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's CHERRY PECTORAL, and we cannot too strongly recommend this skilful preparation to the Profession and public generally."

Let the relieved sufferer speak for himself:—

HARTFORD, Jan. 26, 1847.

Dr. J. C. Ayer—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others afflicted.

A slight cold upon the lungs, neglected at first, became so severe that spitting of blood, a violent cough and profuse night sweats followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and in short had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your CHERRY PECTORAL, which soon relieved and now has cured me. Yours with respect,

E. A. STEWART.

ALBANY, N. Y., April 17, 1848.

Dr. Ayer, Lowell—Dear Sir:—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair the greater part of the time, being unable to breathe on my bed. I had tried a great many medicines to no purpose, until my Physician prescribed, as an experiment, your CHERRY PECTORAL.

GEORGE S. FARRANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass.

Sold by the Druggists generally throughout New England. 3mos s22

COLLEGE AND SCHOOL TEXT-BOOKS—

Published by D. APPLETON & CO., 200 Broadway, New York.

I. GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes, by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

II. FRENCH.—Collott's Dramatic French Reader, 12mo, $1—De Fiva's Elementary French Reader, 16 mo, 50 cts—De Fiva's Advanced French Reader, $1—Ollendorff's New Method of Learning French, edited by J. L. Jewett, 12mo, $1—Key to do, 75 cts—Rowan's Modern French Reader, 12mo, 75 cts—Surrenne's French Pronouncing Dictionary, 12mo, $1 50.

III. GERMAN.—Adler's Progressive German Reader, 12mo, $1—Adler's German and English and English and German Dictionary, compiled from the best authorities, 1 vol, large 8vo, $5—Ollendorff's New Method of Learning German, edited by G. J. Adler, 12mo, $1 50—Key to do, 75 cts.

IV. ITALIAN.—Foresti's Italian Reader, 12mo, $1—Ollendorff's New Method of Learning Italian, edited by F. Foresti, 12mo, $1 50—Key to do 75 cts.

V. SPANISH.—Ollendorff's New Method of Learning Spanish, by M. Velazquez and T. Simonne, 12mo, $1 50—Key to do 75 cts—Velazquez's New Spanish Reader, with Lexicon, 12mo, $1 25—Velazquez's Spanish Phrase Book, 18mo, 38 cts.

VI. HEBREW.—Gesenius's Hebrew Grammar, edited by Rodiger; translated from the best German edition, by Conant, 8vo, $2.

VII. ENGLISH.—Arnold's Lectures on Modern History, 12mo, $1 25—Bojeson and Arnold's Manual of Greek and Roman Antiquities, 12mo, $1—Chase's Treatise on Algebra, 12mo, $1—Crosby's 1st Lessons in Geometry, 38 cts—Iaegar's Class Book of Zoology, 38 cts—Everett's System of English Versification, 12mo, 75 cts—Graham's English Synonyms, edited by Prof. Reed, of Pennsylvania University, 12mo, $1—Guizot's History of Civilization; Notes by Professor Henry, of N. Y.